Record of Christian Work

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A NEW YEAR'S WISH.

FRANCES RIDLEY HAVERGAL.

New mercies, new blessings, new light on the way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight;
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from His treasures, new smiles from His face;
New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New gleams of the glory that awaits thee above;
New light of His countenance, full and unpriced—
All these be the joy of thy New Year in Christ.

EDITORIAL NOTES.

FOLLOWING the suggestion we made in our last issue of the RECORD OF CHRISTIAN WORK we would request that those of our readers who have decided to become members of our "Prayer Union" unite in prayer this month for Pandita Ramabai. She has under her care seventeen hundred children, and the responsibilities and possibilities of such a work should appeal most strongly to the prayerful sympathy of all.

PLANS are now being perfected for the coming summer conferences at Northfield. Among the new features are to be two courses of Bible study conducted by Rev. G. Campbell Morgan. The first of these courses, the subject of which has not yet been decided upon, will be continued through the Students' and Young Women's Conferences. The second will begin the first of August and continue through the General Conference for Christian Workers, the topic of study being the Minor Prophets. Mr. Morgan's recognized ability as a Bible teacher promises to make this feature of the summer conferences unusually attractive.

WE are unable at the present time to make definite announcement of all the speakers for the coming year, but among those who are to be at Northfield we may mention Rev. F. B. Meyer. For many years Mr. Meyer has helped to make the Northfield meetings a blessing to Christians throughout the country and his presence at the August Conference again this year will be welcomed by many.

WHEN the Moody Memorial Endowment Fund of three million dollars was started the proposition was made in our columns that the readers of the RECORD OF CHRISTIAN WORK should contribute one hundred thousand dollars of this sum, the interest on which is required to carry on the schools founded by Mr. Moody. The suggestion was well received, and a large number of contributions, both large and small, were sent to our office. Of late, however, they have dropped off, and unless some fresh effort is put forth, it seems that our aim will not be reached. Since the proposition to raise this amount was first made, the number of subscribers to the RECORD OF CHRISTIAN WORK has so largely increased that if now one and all will assist, the result will be the securing of the whole sum.

DR. BONAR used to say "If you have not *two* heavens, you will never have *one*. If you have not a heaven here, you will never have one yonder." It is the privilege of every true believer to experience the atmosphere of heaven while on earth. For in what does heaven truly consist? Is it not essentially in being with Christ? To any soul that learns the sacred privilege of daily communion with Him on earth, there is begun the experience of the heavenly life. To those who know the joy of such communion the full realization of God will not be entirely novel.

THE twenty-ninth annual report of the old Jerry McAuley Mission is to hand and gives the same testimony as of old to the transforming and keeping power of the gospel. There are few Christian workers who are doing such a work for the church and home as Mr. Samuel H. Hadley, the devoted superintendent of the mission. Year after year he has given his life for his fellowmen who are suffering under the curse of sin in its most hideous forms, and his love for the unlovely and his steadfast devotion to his work have placed him easily at the head of all so-called rescue workers of our times.

IN the journey around the world, upon which they have just started, Mr. and Mrs. R. A. Torrey, of the Chicago Bible Institute, will visit many of the prominent missionary centres in the far East. During the twelve years in which Mr. Torrey has been connected with the Bible Institute, scores of students have gone out to foreign fields as missionaries. It is Mr. Torrey's purpose to arrange to meet as many of these old students as may be practicable, and learn from those in active service on the foreign field in what ways the training given at the Institute may be strengthened. By this means the old students will be kept in touch with the Institute, and by mutual aid and counsel both will be strengthened. We ask the earnest prayers of our readers in behalf of this world-wide extension movement of the Bible Institute.

IN the death of Mr. H. B. Gibbud of Springfield, Mass., a most earnest and successful evangelist has been taken from the church. To all our readers his name and work are already familiar, and friends who have attended the Northfield conferences in the past will remember his intensely practical, stirring addresses on special forms of Christian work and personal dealing with the unconverted. For some months Mr. Gibbud has been hindered from his regular work, suffering from a dangerous form of heart disease, and during this time he has given himself largely to writing tracts and articles which all bear the distinctive marks of his strong and attractive personality. The enforced inactivity of recent months has been a severe trial to Mr. Gibbud, and in the sphere of service upon which he has now entered he will rejoice in no longer suffering limitations from human frailities.

IN the last ten years there has been a marked decrease in the number of evangelists in America. In comparing our present list of evangelists with one which appeared in the RECORD OF CHRISTIAN WORK in October, 1892, we find that more than half the number have been erased. Several have died and others have left the evangelistic field, while few have come forward to take their places. We do not know how to account for this. Certainly the need of earnest and wise evangelists has never been more keenly felt by the church than now. We are continually receiving inquiries about workers who are qualified to conduct union evangelistic meetings, but the number of such workers is limited. There is needed to-day in the Christian church a strong body of young men who will devote their lives to the sacred calling of the Gospel.

THE statement was recently made to us by a secretary of one of our missionary boards that there was a special need of recruits for the missionary field, and that funds were waiting to send the *right* men to certain districts. This condition seems to be one that is being generally felt and *The Chicago Interior,* commenting on the call for missionaries sent out to theological seminaries by the Presbyterian Board of Foreign Missions, says: "This is not a matter that concerns the seminaries alone. The first appeal is naturally to them; they have the men who are most nearly ready for duty. But the summons must be heard in the churches, too. Every pastor must hang the recruiting flag on his pulpit. Over every congregation must be thundered the proclamation that God's kingdom is hindered among the heathen by a dearth of men."

"THE board's letter puts powerfully the potent argument of opportunity. There are pointed out wide-open doors in Laos, Hainan, North China and Korea where failure to expand our work would be palpable recreancy. The Chinese province of Hunan, until recently utterly hostile, but all at once become amazingly

friendly, must be occupied by a new mission, or a sin of grievous faithlessness will be written against us. The anti-foreign reaction has spent itself in Japan and the hour is the most favorable in a generation for gospel preaching there. Persia is growing more tolerant. The Philippines, virtually in revolt against Catholicism and listening eagerly to all Protestant evangelism, impose a special tax of responsibility upon us as Americans. In every one of these fields men and women are wanted forthwith by our board and they are not available."

IS there not great significance in this need of missionaries abroad and of evangelists at home? To be sure there are a large number of candidates for work abroad and many men ready to enter evangelistic work, but their qualifications are not such as would warrant their being sent into either field. Is there not a possible solution to this problem in the laxity of the views of many of our educated young men on fundamental truths? How few young people have a right perspective of missionary work and how little real knowledge is shown by many professing Christians of God's way of salvation. The need of the times to correct much of this difficulty is, we believe, a revival of expository preaching on the great foundation truths of Christianity. There are many pulpits that are faithful in their proclamation of the truths of God's Word, and in every case they are counted upon to help the cause of missions, at home and abroad, both with funds and recruits.

YEARS of experience and opportunities for careful observation give great weight to anything coming from the pen of Dr. Theodore L. Cuyler. It is with deep interest, therefore, that we note a recent article entitled "Why Are Conversions Fewer?" as it bears indirectly upon this very subject. Dr. Cuyler believes that there has been too much preaching to Christians, or, as he expresses it, "christianizing Christians" at the expense of the old-time exhortations to the unconverted. The urgent need of the hour, according to Dr. Cuyler, is more gospel preaching from the pulpits. Other causes for the lack of conversions he attributes to indifference on the part of Christians to their personal responsibilities and the neglect in too many homes of the "family altar." Although Dr. Cuyler objects to "Christianizing" preaching addressed to Christians, he gives an illustration of the effect of this kind of preaching elsewhere in his article. Thus in emphasizing the importance of personal work, he relates the following incident: "A very zealous and very judicious pastor in a neighboring city has had for three years past very large ingatherings of new members, and that without outside help. The pastor faithfully told his people that they were as responsible for souls as he was; he bade them seek the power from on high, and called for volunteers to visit and converse with unconverted acquaintances. Sunday school teachers were urged to pray for and labor with their scholars. In the meantime the pastor delivered awakening and soul-convincing sermons and wrote two hundred letters to individuals directing them to their path of duty. Such a course as this—dictated by common sense and solicitude for the salvation of souls—is within the possibilities of every minister." It seems to us that gospel preaching and "Christianizing" preaching need to be wisely combined, and that for a successful, soul-winning pastorate they cannot be separated one from the other.

WORKING WITH BOYS.

Philip E. Howard.

I. WORKING *WITH*.

Any of us who would influence another life, young or old, for good, must take that other life as it is, become a part of it, skillfully fill up the blanks in it, and set new ideals in full view. This is wonderfully true in any work among boys. We must work with the boys, not merely for them. It is the simple and natural commingling of two lives, one rich in experience which the other does not possess, the other, open and impressionable, quick to receive and quick to reject, outreaching and absorbing what is within the touch of its own needs, bad or good.

It is the work of a helper of boys to meet right desires with wholesome fulfillment, and wrong desires with vigorous, yet considerate denial. The boy-life, all new and trustful, turns easily to that which is just alongside. To help a boy means, first of all, to get alongside of him, so that he will know you are not poised unreachably above him with all your fine gifts. He wants *you*. Thus it is that working *with* boys is far more to them than merely working *for* them can ever be.

There is a sense in which it is true that a boy never cares about your help at all unless he knows you are with him. His own ideas are precious to him. His dreams are very real. His inward struggles are violent, and rend him just as your spiritual contests stir the soul-storms in you. He has his own shortcomings. They are not just like yours, indeed, but they are his, and they bother him sorely.

He wants to have you see how all this can be. When he has a theory about a flying-machine, he rightly asks at least a courteous hearing. Of course, he may not know what a "courteous hearing" is, but he does know the practical difference between a superior smile of incredulity, and a kindly nod of approval of his attempt to do something thoughtfully.

When he is ten years old he may fully intend to be a doctor at twenty-five. He knows you are not with him when you tell him that he is too young to think about such things. He does think about just such things. It would help him if you would only recognize his right to think ahead.

Very likely the smoking of a cigarette is not any temptation to you. It has a curious, subtle charm to him until he tries it, and sometimes afterwards. It is a considerable and attractive bit of wickedness to many a little fellow to take one puff at the thing which the big boys smoke so grandly. He turns away from you with a dull, discouraged feeling when, after he has said to you, "My, but would n't I like a pull at that!" you answer, "Ho! that's nothing. Why that's only a miserable, nasty cigarette! No decent boy smokes cigarettes." He knows then you are not with him. There are boys who seem very superior among his older brothers' acquaintances who smoke cigarettes. He had rather have you say, "Yes, sir, it is n't easy to hold off. But don't you ever give in. Fight it out!" And have n't we all seen many a plucky fight against "only a cigarette"?

When he flunks dreadfully in an examination it lets him down a little deeper to hear you say, "Well, well, I do n't understand it. Why, Tom got through, did n't he? You could if he could." Now the poor fellow may have been foolish and careless in his preparation; heedless of the essential points, stupid in the depressing examination hall; all wrong indeed—excepting that he would n't steal another's thought to get through as Tom did, or tell you about Tom's method. He wants a look of sympa-

thy, a hearty "Go at it again, my boy. Better next time. And begin early!"

A young lawyer took charge of a class of boys in a city Sunday school. He was a college graduate, an honor man in his class, and was entering into a legal practice that very soon imposed no small burden upon his time and energy. The boys in his class were every one from workingmen's families, and nearly all were themselves apprenticed mechanics, or at work in neighboring mills.

How easily the lawyer might have made the fatal mistake of holding merely to his own natural tastes in his dealings with the boys! But he was wise and observant, seeing their need and his own opportunity. When he found himself not quite in touch with the boys, he began to invite them one by one to walk with him after school on Sunday. He would end the walk at the boy's home, as a rule, but not the opportunity. For within the home circle of each of these hard working boys he soon was known and loved through the Sunday afternoon visit. Nor was this all. He secured positions for many of his boys when they got out of work, he freely advised the older ones of their families on legal matters, and when all this had been done he entered practically into the work-a-day life of his class by joining an order of mechanics in which many of his boys were members.

No class of boys in that Sunday school attained so large an average attendance and none more strikingly illustrated the principle of "working with."

"Father," said a little fellow, "come and let's be carpenter!" And he planted himself squarely on the floor with hammer poised over a board furnished for his workshop.

"Oh, *you* go and be carpenter!" said his father, comfortably seated in an easy chair.

The hammer stopped in its stroke. The bright eyes gazed in entreaty at the big man who ought to have understood. "Father," said the boy, "please come and sit on the floor beside me and you take that stick for a hammer, and drive that nail. I do n't want to be carpenter alone, I want you to sit here with me." And the father did.

Philadelphia.

TYPES OF TEMPTATION IN SCRIPTURE: DAVID.

Rev. Handley C. G. Moule, D. D.

From Joseph let us travel down the holy history till we come to David. Here we find a temptation of the same dark class. But, alas, we have to study now not a victory, but a ruinous defeat. We will not linger over the woeful details; we are in search only of principles, that we may "take heed, lest we fall."

In 2 Sam. xi. we read, in the stern, pure, outspokenness of the Bible, how David fell. Here was the man who had been so wonderfully blest by God, had done so much for God, had come to know so much of God. Only four chapters before we find this same man "sitting before the LORD" in calm, deep, enraptured thanksgiving; he has just heard, through Nathan, that though he is not to build the Temple, he is to be the forefather of the Lord's Christ. The Hope of Israel, when at last He comes, is to be David's Son. He to Whom, according to our Lord Jesus Christ Himself (Matt. xxii. 43), David could look up, "in the Spirit," and call Him, "my Lord," was to be yet his actual descendant and successor, "according to the flesh."

In 2 Sam. vii. we find David telling over to his God all his wonder and all his joy about it; basking in the sunshine of the great Promise, at rest in the mighty Hope. Then, in 2 Sam. xi.,

we find David, on a sudden, fallen, fallen. Satan has him in the snare. He has lusted with his eyes. He has committed a base adultery. He has, in the sequel, in a course of flagrant treachery to a devoted retainer, now so awfully injured, compassed his death. He is a murderer. And for many months after the first great act of sin, yes, till the child of his guilt had been born, we gather that he has hardened his heart against conviction. For not till Nathan spoke to his conscience does he appear to have said one word of penitence to God.

It was a terrific fall. When Christian passed through the Valley of the Shadow of Death he found, "on the left hand, a very dangerous quag, into which if even a good man falls, he finds no bottom for his foot to stand on. Into that quag King David once did fall, and had, no doubt, therein been smothered, had not He that is able plucked him out."

It was a fall horrible in itself, more horrible still when the previous light which David knew is remembered. It is a wonder of ruinous temptation. Let us not forget the while that other wonder—the faithful record of it in the Word of God—which happens to be here at the same time, the biography, in the national annals, of an admired and beloved king. What a witness is borne by the fact of that record to *the conscience* which the Lord had developed in His ancient Israel! But this by the way.

What shall we say as we ponder this story? We will not sit upon the judgment seat; "we are not even upon the jury." We will abase ourselves, as sinful men, for this great fall of sinful man. We will humbly ask, can we trace any steps of the path which led down to the precipice? Is there a hint how David was prepared by his fall?

Surely there is. The period which went before the fall was one of unbounded outward prosperity for David. He was rapidly becoming lord paramount of a vast region outside the promised land; Moab, Zobah, Damascus, Hamath, all fell before his forces. Here was, of course, temptation. Success was not sin; nay, we read that "*the* LORD prospered him" (viii. 14). But success was test, and it was enticement. And surely we see enticement beginning to do an evil work, in that short sentence of xi. 1, "But David tarried still at Jerusalem." A subtle slothfulness was creeping into the life of the hero king. He was beginning to affect the sultan rather than the chief and comrade of his people; he was another David than the devoted leader of other days. Just then it was that, "in an evening tide, he arose from off his bed," from off the couch of a *siesta* prolonged far beyond its time, and walked (not with God) upon the roof. Then did Satan "find mischief for idle eyes," and David fell, steep after steep, into that awful "quag upon the left hand."

Few words are needed to point the moral here. Joseph was assailed through the flesh, and overcame. For when the tempter met him he was in company with God. David was assailed, and fell, for the tempter found him living to himself. He was relaxing his hold on duty. He was letting earthliness creep over him in the forms of luxury and sloth, amidst "the pride of life." Then "the lust of the flesh and the lust of the eyes" found him an easy prey.

"Be sober, be vigilant." "Love not the world, neither the things that are in the world." If the Lord gives us to drink the cup of earthly success, earthly ease, wealth, position, power —if HE gives it—let us not refuse it. But let us drink it always on our knees, and always in His presence. Then it may mean for us the gift of a noble opportunity for Him. Otherwise we may find, in some easy, dreadful hour that all our fancied moral strength is dust in the wind before the burst of temptation, and that position, culture, intellect, nay, *past* spiritual experience itself, may only precipitate the unwatchful spirit's fall.

GATES.

Margaret M. Slattery.

I would be an artist to-night and with brush so skillful that you would never forget it I would paint you a picture. Watch! In the center of a great plain I would paint a mountain grand and beautiful. Over its lofty summit hang soft clouds wonderfully tinted by the hidden glory our eyes have never seen. Let your eyes rest upon it a moment and then glance about over the plain. Notice the paths, winding and straight, that cross and recross it. See, many of them lead up to the base of the mountain; others lead off to a narrow valley away on the edge of the plain.

Look closely! Notice the gates I am painting all about here on the plain, across the paths that lead up the mountain side. Scores of gates on every side. Over every gate post a name, and beside each gate a servant to open it wide! Inside are many paths, but look, every one of them leads away from the valley and up the mountain toward the glory that rests on the summit.

O friend, what means this picture I have painted? What is this great plain? It is the plain of life and the valley far away on the edge is the valley of death. And what is this mountain rising so grandly from the plain? It is the mount which every soul must climb who means to win the fight. And the glory that rests upon the summit? It is the glory of Him Who said, "I am the light of the world." It is the power of Him Whose searching gaze all eyes must meet, the love of Him Who gave Himself for every one. And the gates? Ah, it is with the gates we have to do to-night.

Many of them seem to be closed now that in the past stood wide open. But years have flown and now the travelers flock to the other gates. Here is one at which many are entering. See, over the gate-post is written Knowledge. She who stands by to open it once stood away down on the plain at the almost invisible gate Interest, and the nearer one Preparation.

Here is another and over it is written Illustration. The young man who stands there also passed through the gates below on the plain. There is a third gate and a crowd of little ones about it. Over it is drawn a Heart and on the gate-posts are Sympathy and Love.

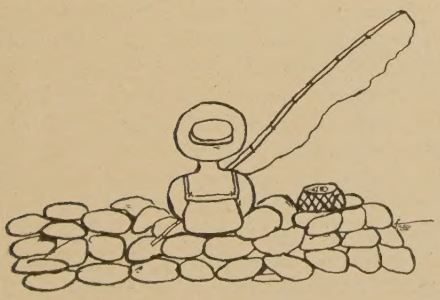
My Sunday school friend, I want to ask you a question, you who are a part of that great army now opening wide to child life the gates that lead unto the glory of the mountain top. In all earnestness let me ask it. At which gate are you? How many gates can your strong hands swing wide?

The gate Knowledge. Oh, what power it has! Let me just give you hints. The first question to-day asked almost any one seeking a position, especially in the profession of teaching, is what training have you had? What training have you had? You may be trained. The Normal Class is here and it has proven its right by its success. But if you can not reach a class nor start one nor teach one, be your own normal instructor. Send to Israel P. Black, Crozier Building, Philadelphia, for the Quarterly Bulletin, containing the Training Course for primary and junior teachers. When you have faithfully completed that course, you will be well trained.

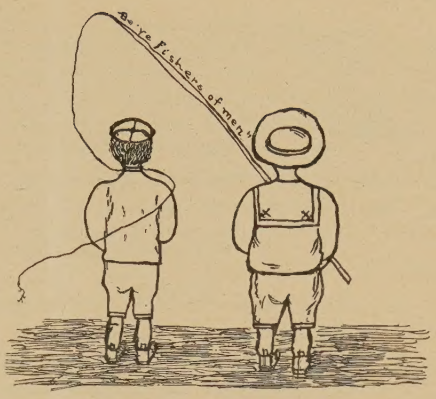
Every Sunday school teacher should know some of the important truths of psychology. You will find them there. You will learn at what age certain stories, questions, illustrations are of greatest help and make deepest impressions. You will begin to realize how important the matter of age is. Every teacher should know the important facts of the science of Peda-

gogy. You will learn them there. You should know certain methods of presenting truths. You will learn these things and more, completing the course in your own time. Do it, it will pay. Every teacher must know her subject. You have the material ever near you. The Book of books is an inexhaustible source of knowledge of the subject you are to teach. Study it. Know its contents. Every teacher must know her pupil. If it is necessary for the public school teacher to carefully study the characteristics of the pupils whom she sees five hours a day five days in a week, how much more necessary for you to make it your business to know your pupil whom you see only one hour one day in seven. Drop out a few of the calls you were to make this month and spend that time in the homes of your pupils. Oh, be a trained worker as becomes a servant of the King. It is both possible and practical. Go and take your stand at the Gate Knowledge for it means power.

And the Gate Illustration. Now I hear you say, "I cannot draw." But you can. I know you can because I can, which proves that anybody can. This is such an important thing you must do it. In this work an illustrator need not of necessity be an artist. Illustrations must be simple and they must illustrate, that is all. The subject is so large that I can only glance at it. Are there not children in your town who do not attend Sunday school? Try a lesson like this.



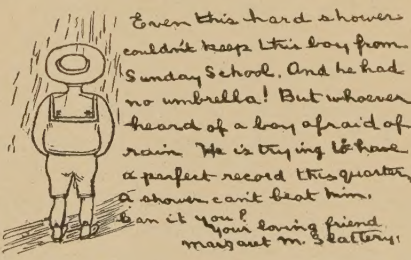
– A Fisher man –



– Another Kind of Fish –

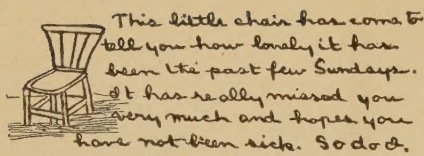
It speaks for itself. It has done good service in many places. A gilt fish hook or a paper fish given to the successful fisherman helps wonderfully. I wish you might have seen the delight upon a certain boy's face that it was my pleasure to see when he received his fourth gilt fish hook last Sunday.

Do your children follow their parents' example on rainy Sundays? I rejoiced as I looked into our Sunday school the first rainy Sunday after these cards went out.

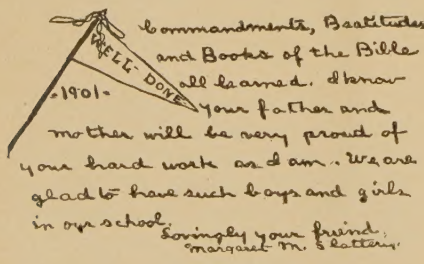

Even this hard shower couldn't keep this boy from Sunday School. And he had no umbrella! But whoever heard of a boy afraid of rain. He is trying to have a perfect record this quarter, a shower can't beat him. Can it you? Your loving friend Margaret M. Slattery.

Those of the girls and of the kindergarten are of similar style. You can copy the boy or girl from the fashion plate, a clothier's advertisement or even a hand-bill, or—why there are scores of ways to make a boy. Try some way for yourself.

Are your pupils irregular in attendance? This card sent through the mail has helped me.


This little chair has come to
tell you how lonely it has
been the past few Sundays.
It has really missed you
very much and hopes you
have not been sick. So do I.
How glad I shall be if I look at
this chair and see you in it next Sunday.
Your loving friend,
Margaret M. Slattery.

Invariably the chair is not empty the next Sunday. By the way, it is a good plan, I have found, to put a label on each chair with the child's name. The seat is then his own and there is a special place for him. If there were space I might fill a book with suggestions. If you are afraid of the blackboard for lessons use cartridge paper, three cents a sheet. Sketch the pictures lightly with pencil at home, tack to the board and draw over with chalk when you teach. The training course will recommend books to you which will give you multitudes of simple hints in blackboard drawing. Just try it. Try it because things seen by the eye remain in the mind long after words alone have been forgotten.



But drawing is not all of illustration. You must give much thought to the stories used to emphasize lesson points. Such a field as is here. The stories of the early heroes of the church. How many of them do you know? Think of the stirring characters of the early Christian era. I know of nothing so inspiring to a boy as some of those deeds of daring and bravery. Try it and see how it increases their love and respect for their God. And your primary and junior girls? Have you talked with them of the mothers and daughters who would not deny the faith, of the source of respect that girls and women now enjoy? Have you told of the hospital, the orphans' homes, the thousand institutions of charity and human kindness that have come because of the life He lived? Have you told of the deeds of the heroines of the mission fields? Oh, the material we have that we might use! Material so different from the good little girl and naughty little boy stories we so often hear in Sunday school.

I know what you will say. Time, no time. But do not say it for I have an answer for you. Perhaps you will have to put off the reading of that story everybody is reading. It may be you cannot work that last holly spray on your doily, but it pays to let it wait. Perhaps, you dear girls who work hard every day in the week, it will mean even harder work, but even so, it pays. There really is time for some of it. You can decide honestly how much for you. We have not a hard taskmaster, only a just one.

Knowledge, culture, wealth, tact, training, all are useful, all are important in this great work. But not most important. What is? You are. Oh, it is you who influences most of all, and the Heart Gate belongs to you! How wide it is! How many hundreds who have failed to enter at any other gate, have gone through this! And the training for her who opens the gate? How can I open the gate to a love I do not know, to a sympathy I have never felt? How can the love of a human heart reach out to all sorts and conditions of childhood save as it is touched by the love of the Father of the world. The preparation is deep, true friendship and acquaintance with Him, and it is made wherever a human soul bows in reverence, obedience and love before Him. How real is your obedience? How great is your love? By this is measured your power to open the gate and it is found upon your knees. Have you gotten it?

And there is music. How I wish I

might talk about that. Stop there yourself and ask, "Can I stand here?" Perhaps it is just the place where you belong.

You remember that inside the gate every path led toward the glory of the mountain top. Oh, let this be true of the gates we open. Through any gate, Normal Class, Primary Union, Blackboard or Songs, Blakeslee or International or any other Helps, if only the path on which we set their young feet lead unto Him. Oh, the multitude who have done it in the past, the army that is doing it to-day! And may I be one! One to snatch from all powers of evil the Children of the King. In the name of Jesus Christ. —*Model Department, State Normal School, Fitchburg.*

"THE RECORD OF CHRISTIAN WORK."

With the first of January, 1902, the RECORD OF CHRISTIAN WORK reaches its majority. Twenty-one years have elapsed since, at Mr. D. L. Moody's suggestion, the magazine was started. In his many visits to different parts of the country he found what he felt to be a very serious symptom in the religious life of America; namely, the breaking down of the family altar. With that gone, one of the most sacred ties and helpful associations of home was lost, and the decadence of spiritual life in the family must inevitably ensue. Coupled with this, Mr. Moody saw the need of a non-sectarian magazine which should give some account of the work of Christ being carried on in all parts of the world, independent of name or creed. And this, not merely to make known either the work or the workers, but that Christians everywhere should present both it and them at the throne of grace, "helping together by prayer." He knew that the surest way in which to awaken and sustain interest in any special work is for people to feel that they have a share in it, a share that, whether it be of the nature of prayer or money, is equally necessary and helpful.

To meet, therefore, this twofold need, the RECORD OF CHRISTIAN WORK was started in 1881, in which both short daily Bible Readings specially adapted for use at family prayers and brief but comprehensive reports of world-wide Christian activity were published each month. That Mr. Moody was not mistaken in his judgment, the survival and enlarged form of the magazine prove.

At first a little paper of but few pages and small circulation, it has grown to its present size with a constantly lengthening subscription list upon which the name of almost every country in the world may be seen.

As time went on, it was found necessary to widen the scope of the magazine, and various departments were added as the demand for them arose, not, however, in any wise departing from the original idea that the RECORD OF CHRISTIAN WORK should be distinctively a *religious* journal.

As the reports of Christian work in various parts of the world came in, it was deemed advisable to open a subscription list for special funds in order that any who believed God would have them help not only by prayer but, as His stewards, by their gifts might place them, as a matter of convenience, in the hands of the EDITOR for forwarding to their respective destinations. The fact that since the RECORD OF CHRISTIAN WORK came under its present management, four years ago, the sum of no less than $28,905.26 has been received proves that the scheme was a wise one. Of the thirty several branches of Christian work which have been aided by this fund the Army and Navy Christian Commission—which was organized at the time of the Spanish-American war—

EDITOR'S ROOM.

stands first with $16,589.78, while Pandita Ramabai's work among the child-widows of India follows with $11,368.66. If it is true that "the means to do ill deeds makes ill deeds done," it is also equally true that "the means to do good deeds makes good deeds done," and the very sight of a *Receipt Column,* with its many needy and worthy objects of assistance, not infrequently presents to our readers some special work with its just claim upon them.

By-and-by came the call from Sunday school superintendents and teachers for help in their work for the extension of the Gospel of Christ by caring for the young folks and the *Sunday School Lessons* were added. Of this department it is necessary to say but little, the names of those who write for it—Revs. F. B. Meyer, C. I. Scofield, D. D., and R. A. Torrey—sufficiently vouch for its strength while thousands testify to its value.

Next the voices of parents were heard asking for something for the children, and a *Young People's Department* was started. The plan for the current year is perhaps the best that has yet been adopted. Each month the children are to be introduced to the homes, manners and customs of their less fortunate little brothers and sisters in heathen lands. This, besides adding largely to their knowledge of other countries, will awaken their interest and sympathy in the lives of the child-heathen and lead —it is hoped—to the adoption of at least one of these little ones who shall be taught of Him Who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

In response to many requests the *Christian Endeavor Topics* were last year added to the departments of the RECORD OF CHRISTIAN WORK and have proved themselves such a valuable

Subscription Offices.

contribution that they will now form a permanent feature.

The occasional department "Hints and Helps" which appeared for some years in our magazine gave way to *Thoughts for the Quiet Hour,* conducted by Mr. D. L. Moody until his "coronation." He believed that some special "thought" for each day received into the mind and heart in the morning was a great help in the daily living of a consistent Christian life. Knowing Mr. Moody's feeling, it was decided to continue this department even though he was no longer here to conduct it. The many kind words which reach us of its helpfulness witness to the wisdom of the decision.

The *Bible Notes for Daily Devotions,* one of the principal and earliest features of the Record of Christian Work, which for many years was edited by the late Major D. W. Whittle, still continues and for the current year is to be conducted by Rev. G. Campbell Morgan of the Northfield Extension.

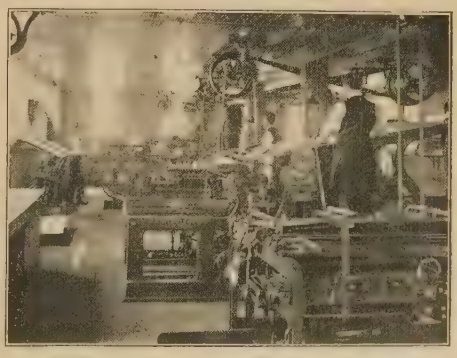
As the circulation of the magazine increased a large and ever growing number of enquiries were received at the office respecting scriptural and religious difficulties. This led to the formation of the *Biblical Notes and Queries* department, of which Dr. C. I. Scofield was induced to take charge, and which he has ably conducted for some years.

Then as the years went by and the Record of Christian Work became more widely known, books for review came to hand, and yet another feature had to be added in the shape of *Our Book Table.* In these days when all the world reads and much dangerous teaching is abroad, disguised in many forms and veiled under masks of all kinds, great care needs to be exercised in the recommendation of books. It is due to our Literary Editor's fearless and uncompromising stand for truth and righteousness, that Our Book Table is what it is, one of the most valuable departments in our magazine.

In *Religious Thought and Activity* brief accounts of Christian work in all parts of the world are given in as concise a form as possible, and weighty sayings that appear to us worthy of wider dissemination as likely to help forward the cause of the Lord Jesus Christ reproduced or condensed.

The work of the gospel in foreign lands is briefly put before our readers in *Our Monthly Missionary Survey* by Mr. Robert E. Speer, than whom few are in better position or more able to speak.

Within the last two years the Record of Christian Work has been made the organ of the Northfield work in all its several departments and our readers are kept in touch with the Summer Conferences and the Northfield Extension Movement as well as with the progress of both the boys' and girls' schools.



Press Room.

Besides the above regular departments, series of articles or occasional papers by men of undeniable ability and Christian scholarship both in our own land and others are constantly published in our columns. The following names of those who have contributed to the RECORD OF CHRISTIAN WORK since it came under the present management will show its scope and breadth: Drs. George T. Purves, J. R. Miller, Robertson Nicoll, James Stalker, Handley C. G. Moule, Ira M. Price, W. G. Moorehead, B. B Warfield, Revs. F. B. Meyer, D. L. Moody, G. Campbell Morgan, J. H. Jowett, M. A., S. M. Zwemer, and Bishop Thoburn.

STUDIES IN THE EPISTLES OF PETER.

Rev. J. H. Jowett, M. A.

WIVES AND HUSBANDS. 1 PETER III 1-8.

Where shall we begin our interpretation of this influential passage? The starting point of the exposition has much to do with the character and quality of its issues. Everybody knows the starting place of a superficial and short-sighted curiosity. It fastens its primary attention upon the words "subjection," "fear," "obedience." These are the words which are regarded as the points of emphasis. Around them the interest gathers and culminates. The rest of the broad passage is secondary, and takes its color from their determination. I propose to reverse the order. We will begin with the broad significance, and then reason backward to the content of individual words. We will gaze upon the entire face, and then take up the interpretation of single features. If we begin with the words "subjection," "fear," "obedience," with no helpful clue of interpretation, we shall have a perverted and destructive conception of the dignity of womanhood. But if we begin with the broad, general portraiture of the wife and the husband, their mutual relationships will stand revealed as in the clear light of a radiant noon. In the passage for exposition the Apostle delineates some of the spiritual characteristics of the ideal husband and the ideal wife. Let us quietly gaze at the portraiture, if perchance some of its beauty may steal into our spirits and hallow common life with the light and glory of the blessed God.

I. THE IDEAL WIFE.

1. *The robe of purity.* Where does the apostle begin in his portraiture of the ideal wife? "Chaste behavior!" The first element in worthy womanhood is the wearing of the white robe. The spirit is perfectly clean. "The King's daughter is all glorious within." All her powers consort together like a white robed angelband. In every room of her life one can find the "linen, clean and white." In the realm of the imagination her thoughts hover and brood like white doves. In the abode of motive her aspirations are as sweet and pure as the breathing of a little child. In the home of feeling her affections are as incorruptible as rays of light. If you move among the powers of her speech, on the threshold of her lips you will find no stains, no footprint of "anything that defileth or worketh abomination, or maketh a lie." In the inner life of the ideal woman no unclean garment can be found, for everything wears the white robe. Her spirit is "chaste." But chasteness is more than cleanliness. The stone is not only white; it is chiseled into delicacy. Character is not left in the rough; it is refined into thoughtful

finish. The substance is not only pure; it is worked into beauty. It is not only true in matter, it is consummated in exquisite manner. If the analogy of purified womanhood is to be found in the whiteness of the snow, its finish is to be found in the graceful curves and forms of the snow-drift. "Chaste behavior" is just the refined purity of all the activities of the inner life.

Refined purity is therefore the primary element in the ideal wife, and it is the first essential in human communion. There can be no vital communion where both the communicants are not clean. When dirt intrudes, fellowship is destroyed. Corruption is the antagonist of cohesion. "The wicked *shall not stand,*" their very uncleanness eats out the consistency and brings the structure to ruin. When uncleanness breaks out in the family circle, the family cannot *"stand."* If envy take up its abode, or jealousy, or any type of carnal desire, the fair and beautiful circle is broken. The great family of the redeemed, "the multitude whom no man can number," are one in the wearing of the "white robe." Their consistency and solidarity are found in their purity, in the absence of all the alienating forces of uncleanness and defilement. It is not otherwise in the relationship of husband and wife. The wearing of the white robe is essential to their communion. "Keep thy garments always white!" Does the ideal appear insuperable? Then let me proclaim another word: "They shall walk with me in white!" That is not a command; the words enshrine a promise. "Walking with me they shall be white!" The whiteness is the result of the companionship. "I will sprinkle clean water upon you, and ye shall be clean!" The sprinkling is not a transitory act; it is a permanent shower. The forces of the cleansing Spirit are sprayed upon our powers just as the antiseptic is sprayed upon the exposed wound to ward off and destroy the subtle forces of contamination and defilement! To be a companion of the Lord is to have the assurance of purity. "The fear of the LORD is clean."

2. *The ornament of modesty.* What is the second element in the portraiture of the ideal wife? "A meek and quiet spirit." There is nothing cringing or servile in the disposition. It is infinitely removed from the saddening, paralyzing obeisance of the slave. "I am meek," cries the Master, and can we detect anything fawning or fearful about the Son of Man? In the interpretation of the great word, let us eliminate from our minds every suggestion of servility and servitude. Meekness is just the opposite to self-aggressiveness and violent self-assertion. Meekness is just self-suppression issuing in beneficent service. Meekness does not tread the narrow path of a selfish ambition, tending only to self-enriching end. Meekness takes broad, inclusive ways to large and unselfish ends. Meekness seeks the enrichment of life through the comprehension of the many. Self-assertion may appear to succeed, but it never really wins. It may gain a telescope but it loses an eye. It may win an estate, but it loses the sense of the landscape. It may gain in goods, but it loses in power. It may "gain the whole world and lose its own soul." The meek are the only true "heirs." They gain an ever-finer perceptiveness, and life reveals itself in richer perfumes and flavors and essences with every passing day. "The meek shall inherit the earth."

"A meek and *quiet* spirit." A quiet spirit! The opposite to that which we describe as "loud." The "loud" woman is the ostentatious woman, moving about in broad sensations. "He shall not *cry;*" there was nothing loud about Him, quite an absence of the scream; "neither shall any man hear his voice in the streets;" there shall be nothing about Him of the artifice of self-advertisement. The Master was never "loud," and so He was a most winsome and welcome companion. The "loud" woman is never com-

panionable. The difference between a loud woman and a woman of "quiet spirit" is the difference between fireworks and sunshine, between a quiet, genial glow, and a crackling bonfire. The apostle contrasts the "quiet spirit" with the love of sensational attire and loud adornments, the disposition to arrest attention by vulgar dazzle and display. My brethren, the disposition is a fatal foe to real communion. After all, we cannot bask in the glare of fireworks; we rejoice in the quiet sunlight. Home is made of quiet materials, and one of the elements in the constitution of beautiful wedded fellowship is "a meek and quiet spirit which is in the sight of God of great price."

3. *The grace of repose.* What is the third element in this portraiture of the ideal wife? "Not put in fear by any terror." How shall I describe the disposition? Let me call it the grace of repose. "Not put in fear by any terror." She is not the victim of "sudden, wild alarms." She is not easily aroused into the fearfulness which is so often the parent of thoughtlessness. She has reposefulness of spirit. Now, if I may be allowed to say it, I think this fearfulness is more characteristic of women than of men. There are larger enemies inside the gates of man's garden, but in the garden of a woman's life I think that the heat of fearfulness, and the slugs of worry and forgetfulness will be found to be more abounding. Fearfulness is destructive of the deeper delights of human fellowship. Restfulness is essential to deep and fruitful communion. I cannot refrain from saying that I think restlessness is one of the conspicuous characteristics of our modern religious life. Life is stretched in stress and strain. The air just palpitates with feverish heat. And I sometimes think that our religious emphasis only adds fuel to the injurious flame. What is the emphasis to which I refer?

"Finding, following, keeping, struggling,
Is He sure to bless?"

That is the emphasis. There is no repose in the faith. Do you not feel the panting, perspiring race of the discipleship? "Finding, following, keeping, *struggling!*" Cannot we amend the familiar line? "Finding, following, keeping, *resting!*" That is the element that is wanting, the element of a fruitful repose. Our religious vocabulary is full of perspiring terms—try, strive, labor, work, endeavor!—and I miss the cool and cooling vocabulary of rest. I tell you, if anyone would start a "Christian Resting Society," I would be one of its earliest members. I do not mean the resting of a rusting idleness, but that deep, constant, fearless, fretless repose of the spirit upon the Lord, out of which endeavors would arise as naturally as the flowers spring out of the quiet earth at the kiss of the quiet light. The spiritual characteristics of the ideal wife are a robe of purity, the ornament of modesty, and the grace of spiritual repose.

II. THE IDEAL HUSBAND.

1. *An atmosphere of reasonableness.* What are the lineaments of the ideal husband? "Dwell with your wives according to knowledge." How shall we describe the characteristic? Let us call it the atmosphere of reasonableness. *"According to knowledge."* We may grasp its content by proclaiming its opposite. "Dwell with your wives according to ignorance." Just walk in blindness. Do not look beyond your own desires. Let your vision be entirely introspective and microscopic. Never exercise your eye in clear and comprehensive outlook. Dwell in "ignorance"? No; says the apostle, "dwell according to knowledge." Keep your eyes open. Let reason be alert and active. Do not let appetite determine a doing. Do not let thy personal wish have the first and the last word. Exalt thy reason. Give sovereignty to thy reason. Be thoughtful and unceasingly considerate. It is the absence of this prevailing spirit of reasonableness which has

marred and murdered many a bright, and fair-promising communion. "He is not really bad at heart, but he does not think!" That is the fatal defect—*He does not think.* He dwells according to ignorance; his reason is asleep, and the beautiful, delicate tie of wedded fellowship is smitten, wounded and eventually destroyed.

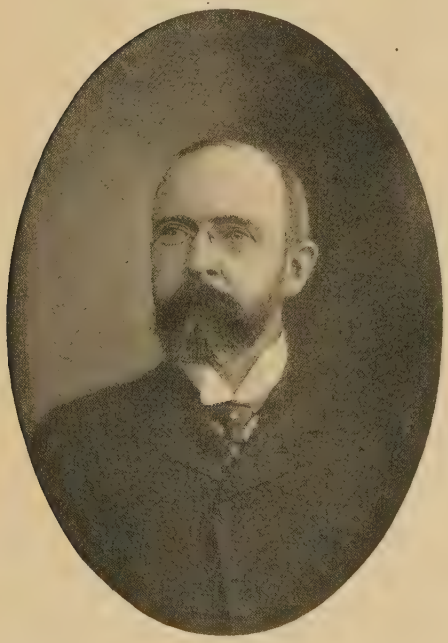
2. *A temper of reverence.* "Giving honor unto the woman as unto the weaker vessel." Giving honor, paying homage, bowing down in the spirit in the posture of serious and religious regard. To the atmosphere of reasonableness we are to add the temper of reverence. Now see the wealthy suggestiveness of this. Reverence implies at least two things, perception and homage. We must first see a thing before we can pay it regard. We must first behold a dignity before we can pay homage to it. Homage implies perception; perception implies eyes; how are the seeing eyes obtained? Let us lay this down as an axiom,—it is only the lofty in character who can discern the spiritual dignities in life. Men of little nature cannot apprehend spiritual magnitudes. John Ruskin has told his countrymen that they are incapable of depicting and portraying the sublime, *because they cannot see it!* You know his explanation; he says there is in the Englishman's character an element of burlesque which has shortened and dimmed his sight, and rendered him incapable of discerning the superlative glories of far-off spiritual heights. Whatever may be the quality of the influence, the basal principle is true. Perception implies elevation, and we cannot see the enduring dignities of life unless we ourselves are dignified. To truly revere a woman, a man himself must be good. He must dwell on high. He must abide in the heavenly places in Christ. He must bathe his eyes in heaven, and he will acquire a power of perception which will discern in his wife, and in all of woman-kind, spiritual dignities which will preserve his soul in the abiding posture of lowly and reverent regard. The husband will see in his wife a *"joint heir of the grace of life,"* and in that perception every relationship is hallowed and enriched. The master who sees in his servant a "joint heir of the grace of life," and the servant who perceives in his master a similarly-enthroned dignity, will create between themselves a relationship which will be the channel of "the river of water of life." "Give honor unto the woman," and to preserve that sense of reverent perceptiveness a man must dwell in "the secret place of the Most High."

3. *A conformity of conduct with prayer.* What is the last lineament in the ideal portraiture? How else must the husband live? "That your prayers be not hindered." His conduct has to be the helpmate of his prayers. There has to be no discord between the one and the other. The spirit of his supplications is to be found in his behavior. When he has been into the garden of the Lord in lonely communion, the fragrance of the flowers has to cling to his garments when he moves about in the common life of the home. Here is a man, living out his own prayers, taking the spirit of his communion into ordinary conduct, so demeaning himself that his higher aspirations may receive fulfillment. Whatever he prays for he seeks to be, finding a pertinent duty in every supplication. Who would not covet such a companionship? The character of the ideal husband is just a beautiful commingling of reasonableness and reverence, manifesting itself in conduct which is in harmony with the range and aspirations of his prayers.

Here, then, are the spiritual portraitures of the wife and husband:—on the one hand, the robe of purity, the ornament of modesty, the grace of repose; on the other hand the atmosphere of reasonableness, the temper of reverence, and the conformity of conduct and prayer. What now, in the light of such relationships can be the content of such terms as "subjection," "obedience," "fear"? The

partners are a wife, clothed in purity, walking in modesty, with a reposefulness of spirit which reflects the very glory of God; and a husband, walking with his wife according to knowledge, bowing before her in reverence, and pervading all his behavior with the temper of his secret communion with the Lord! There is no room for lordship; there is no room for servility! The "subjection" of the one is paralleled by the "reverence" of the other. I say there is no lordship, only eager helpfulness; there is no "subjection," only the delightful ministry of fervent affection. The relationship is a mutual ministry of honor, each willing to be lost in the good and happiness of the other. Wherefore "subject yourselves one to another in the fear of Christ," that in the communion of sanctified affection you may help one another into the light and joy and blessedness of the Christian inheritance.

Mr. J. H. Burke.



The death from typhoid fever of Mr. J. H. Burke, at his home in Wheaton, Ill., on November 20, has removed from the work of God on earth a man who for some years has been prominent in the evangelistic field as a singer and also as a writer of many favorite gospel hymns, among which are the following: "Open Wide the Door," "Jesus is Mine," "Not I, but Christ," "He Saves a Poor Sinner Like Me."

Disappointment.

He performeth the thing that is appointed for me.—Job xxii. 14.

Thou hast appointed his bounds that he cannot pass.—Job xiv. 5.

"Disappointment, His appointment,"
Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.
His appointment must be blessing,
Though it may come in disguise,
For the end from the beginning
Open to His wisdom lies.

"Disappointment, His appointment,"
Whose? The Lord's, Who loves me best,
Understands and knows me fully,
Who my faith and love would test;
For, like loving earthly parent,
He rejoices when He knows
That His child accepts unquestioned,
All that from His wisdom flows.

"Disappointment, His appointment,"
"No good thing will He withhold."
From denials oft we gather
Treasures of His love untold.
Well, He knows each broken purpose
Leads to fuller, deeper trust,
And the end of all His dealings
Proves our God is wise and just.

L. L. L.

CHRISTIAN ENDEAVOR TOPICS.

Ida Q. Moulton.

THAT WHICH COMES FIRST.

(January 5, Matthew vi. 33; Genesis xii. 7, 8; Matthew viii. 22.)

It is said that when Prince Albert and the Queen first entered Osborne House they repeated together this prayer of Martin Luther:—

"God bless our going out, nor less
Our coming in, and make them sure;
God bless our daily bread, and bless
Whate'er we do—whate'er endure:
In death unto His peace awake us,
And heirs of His salvation make us."

In invisible characters they stamped upon their home this motto: "In the beginning God." The long and illustrious reign of Queen Victoria is an example of the prosperity that attends one when he or she begins with God and makes the interests of His kingdom to transcend all others.

* * * * *

Pile three hundred and sixty-five panes of transparent glass one upon the other and try to look through them. Nothing but inky blackness. Take from off the pile one pane, look through it and all is clear. Thus as we face the new year with its days piled one upon the other, all is darkness. Each morning if we take off from the pile of days that one which comes first, we are enabled to see our duties clearly and live out our responsibilities faithfully. We cannot live the second day before the first or more than one day at a time. Therefore

"With each returning morning,
I cast old things away;
Life's journey lies before me—
My prayer is for *to-day*."

* * * * *

I once crossed the Connecticut river in a row boat, when the water was very high. I noticed the boatman rowed a long way up the river on the same side we started out and wondered at it. The reason was apparent when he attempted to cross the river and met the current, for row as best he could it carried us steadily and rapidly downward. We landed at last at the desired place. Had the boatman rowed directly across we should have been borne to a place where it was impossible to land. Christian! there is a strong current of worldliness with which we must battle. Let us aim higher than a mere landing on the other side. *First,* "Seek those things which are above."

* * * * *

There are certain *first* things which every Endeavorer has promised to do. First, "I will strive to do whatever Jesus would like to have me do"; first, "I will pray to Him"; first, "I will read my Bible every day"; first, "I will endeavor to lead a Christian life"; first, "I will be true to all my duties."

And *first of all* we must be Christians. The main business of our life should be to become like Jesus Christ. Our pledge faithfully kept will bring about just this result.

* * * * *

"Seek ye first the kingdom of God." Why? Because "all good things are from above," and "your heavenly Father knoweth that ye have need of all these things." Because in His kingdom is found an easement for mind and body; if He "so clothe the grass of the field, shall he not much more clothe you?" if He feeds the fowls of the air, "Are ye not much better than they?" Because this is a kingdom of love, without which we "become as sounding brass and a tinkling cymbal." Because I can leave the future with all its distracting cares in His hands.

ENTERING THE KINGDOM.

(January 12, John iii. 1-8; v. 24.)

The story is told of a backwoods preacher who came before a conference for examination. He knew little of books or theology, but was wise in the things of the kingdom. "Brother," said a minister, "will you please name some evidence of the divinity of our Lord Jesus Christ?" The man looked puzzled, and the question was put again. "Brother, what makes you think Christ divine?" He started to his feet, stretched forth his hands and said, "*How* do I know He is divine? Why bless you, He saved

my soul and I love Him for it." It is blessed that the source of this saving power is in One Who is always ready, able and willing to impart this divine life to all who desire it.

* * * * *

It is said that when caravans are crossing a desert and are in need of water they send ahead a camel with its rider. After a little time another follows, then a little more time and yet another is sent after the other two. As soon as the first rider finds water, he calls aloud, "Come." The next hearing him repeats, "Come." Then the next takes up the cry, and so on until the whole desert echoes and re-echoes with the word "Come." This also is the invitation which comes from the lives of all who have entered the kingdom and drunk of its living waters. Are you hungry, thirsty, sore distressed, weary or lonely? Here is food, drink, peace, rest and companionship. Will you not come in and receive them?

* * * * *

The new birth is not an obscure theology, known only to a few, nor is it a hard doctrine to understand, but a simple, plain, and easy privilege to be enjoyed by all. As a humble child-like Christian once said "There are but two steps into the kingdom: First, the step out of self; second, the step into Christ." The most marvelous thing about the new birth in its simplicity; the most blessed thing it suits us all; the most precious thing its transforming power. It touches alike the moralist in high social position and the criminal in his cell, the king upon his throne and the peasant in his cottage; transforming all, and giving all equal rights and privileges.

* * * * *

When to enter. A young officer in a brave but irreligious army became a Christian. Believing he could not lead a consistent Christian life in the army, he went to the colonel of his regiment and told him so. "Pray, do n't let such a thing as that make you give up," said the colonel. "Why, we all mean to enter the kingdom sometime." At the next battle the young officer helped to carry the colonel, mortally wounded, from the field. He meant to enter, but never had time. "Behold, *now* is the accepted time; behold, *now* is the day of salvation."

How to enter. They who would enter the kingdom must renounce all the evil of the past and lay at Christ's feet all their future possibilities. *All* must be given to Him. Brains to think His thoughts; hearts to beat with His love; eyes to see His will; hands to do His work, and feet to follow Him. One little thing kept back taints all we give to Him. As King of Heaven's kingdom He must reign and rule as such. After the Romans had chosen Valentinian emperor, they consulted how they might join a partner with him on his throne. The emperor hearing of it said, that although it had been in their power to give him a throne it was not in their power to give him a colleague. So Christ will have no colleague or rival. He wants the whole empire of our hearts.

CALEB: CHOOSING A HARD THING.

(January 19, Joshua xiv. 6-14.)

There is much in this man Caleb to inspire us all to larger usefulness. "He is one of those men whom we seldom meet with in Bible history, but whenever we do meet them, we are better for the meeting. Bright, brave, strong, modest, cheerful, there is honesty in his face, courage and decision in the very pose of his body, and the calm confidence of faith in his very look and attitude." And all this is the result of his "fully following the LORD." As a reward for his faithfulness he was honored by being "put upon the hardest service." Let us consider ourselves highly honored when God puts us upon hard service.

* * * * *

You remember the story of the visit of Pleasure and Virtue to Hercules. The former pictured the life of pleasure in glowing colors, and promised ease and comfort if he would follow her. Virtue talked to him of the hardships of service and the rewards of a useful life. "Then Hercules rose to follow Virtue along the rugged path to immortality." So to-day Pleasure and Service wait before us. The one, with delusive promises, would seek to lead us into pleasant fields amid blooming flowers. The other, devoid of deception, points us to the rugged hillside amid the thorns and briars. We make our choice and become what we choose to become. We cannot say circum-

stances make us for our desires shape our circumstances. If God be for us what can be against us?

* * * * *

Oh that there might arise from the heart of every Christian Endeavorer this prayer, "Give me this mount." So many of us are ready to choose the mole-hill, or glide along without choosing, over the smooth valleys. Comparatively few are ready to take the mount, yet from its summit alone can we catch a glimpse of the promised land. What an impetus it would give our Christian Endeavor if all with one accord "trusting in Him for strength" would be willing to take the mount. Our committee work would receive new life, our prayer meetings be made attractive, and our society become a powerful influence for good in the community. Our individual lives also would stand as beacon lights to the sin tossed mariner. Do n't be afraid to take the mount. "Lo, I am with you alway."

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The secret of Caleb's physical and spiritual strength lay in the fact that he had "another spirit within him." To his natural gifts of boldness, courage, kindheartedness, and manliness, the spirit added gentleness, meekness, humility, love and godliness. All through the dangers of the desert and the hardships of war that spirit was with him, so that at the age of eighty-five he felt competent "if the LORD were with him" to drive out the Anakims and take possession of Hebron. There are Anakims for us all to drive out, but if, like Caleb, we have the spirit of the Lord within us, and fully obey His commandments, then, like Caleb, we shall be able to drive out the enemy and take possession of the strongholds of sin.

MISSIONS: THE MISSIONARY AWAKENING: IN MY HEART, MY CHURCH, CHRIST'S CHURCH EVERYWHERE.

(January 26, Romans xiii. 10-14.)

David Brainerd used often to say "I care not *where* I live or *how* I live or what hardships I go through, so that I can but gain souls for Christ. When asleep I dream of these things, as soon as I awake the first thing I think of is this great work. All my desire is to give the gospel to others and all my hope is in God." He had the red barbarian on the banks of the Delaware for his parish. Endeavorer, are you sure there is not some such parish waiting for you? If there is, may God aid you in your efforts to find it, give you grace to live in it, and strength to gather the ripened sheaves that stand waiting.

* * * * *

Mr. Arnot of Edinburgh said that once while standing on the platform of a Scottish railway station waiting for a train to start, he overheard the following conversation: "What are you waiting here so long for? Have you no water?" "O yes, plenty of water but it's na boiling." Such is the condition of many of our missionary activities to-day. We have plenty of water in the way of organizations, machinery and skilled workmen but "it's na boiling," and naught but the power of the Holy Spirit can make it boil. Whatever we do in the cause of missions is powerless without His all-powerful help.

* * * * *

Fifty years ago the burden of prayer for missions was for open doors into heathen lands. Those prayers were answered. Then the burden was for men and women to send into those lands; this also was answered. Now at the beginning of this new century, there is not a land closed to Christianity and hundreds of our best young men and women stand ready to go. To-day the burden of prayer is for money to send them. Whole congregations Sabbath after Sabbath will pray "Thy kingdom come" when they have in their possession the one thing needed to bring that kingdom. "Do not pray longer, 'Thy kingdom come,' unless you are willing to help carry it a little way yourself."

* * * * *

At a missionary collection a young man without means was so anxious to give something that he wrote upon a piece of paper, "Myself," and put it into the basket. What a grand sentiment. "Myself to Christ." And yet this sentiment must become the ruling motive of our hearts if we are to see the knowledge of Christ's love spreading throughout the whole world. We find in our own selfish hearts the greatest obstacle

to the missionary cause. Missionary problems will remain unsolved until we get self out of our hearts and Christ in. God hasten the time when with one accord we can truly say "None of self and all of Thee."

* * * * *

Miss Reed, a missionary in India, returned to America ill in health. After consulting a number of physicians she was obliged to face the fact that somehow she had contracted leprosy, but she kept the knowledge entirely to herself and went back to that disease-stricken community in the Himalayas. What an example of the love which "fulfills the law." A refined, cultured young woman, smitten with a disease worse than death, exiling herself for the sake of those lepers and saying to them, as she did, "I am now one of you." Christian, have you love like that? Are you ready for such service, such sacrifice? If not give back your commission, for you cannot obey its marching orders.

North Madison, Connecticut.

Thoughts for the Quiet Hour.

JANUARY, 1902.

Wednesday, 1st. *He knoweth the way that I take. Job xxiii. 10.*

O fear not the future! 'T is hidden in love,
But known to thy Saviour Who reigneth above:
The path for thy steps He Himself doth prepare,
And the light of His presence shall go with thee there.

O fear not the future! Thou art not alone;
He Who died for His sheep ne'er forsaketh His own:
E'en through the dark valley no ill can betide,
For Jehovah will be thy Companion and Guide.

O fear not the future! What hast thou to fear?
Thy foes are all vanquished; thy Captain is near:
His grace is sufficient; His promises sure;
And the arms underneath thee for aye shall endure.

O fear not the future! The trials that come
Are sent to prepare thee for service and Home;
Rich gains are thy losses, swift wings are thy sighs,
And thy tears shall bring visions of joy to thine eyes.

O fear not the future! Thy crown waiteth there!
The glories before thee no tongue can declare:
Go forward with Jesus; He knoweth the way
To the Mansions prepared for the Children of Day.

—*Arthur E. Abel.*

Thursday, 2nd. *Sleep on now, and take your rest. . . . . Rise, let us be going. Matt. xxvi. 45, 46.*

It is never wise to live in the past. There are, indeed, some uses of our past which are helpful, and which bring blessing. We should remember our past lost condition to keep us humble and faithful. We should remember past failures and mistakes, that we may not repeat them. We should remember past mercies, that we may have confidence in new needs or trials in the future. We should remember past comforts, that there may be stars in our sky when night comes again. But while there are these true uses of memory, we should guard against living in the past. We should draw our life's inspiration not from memory, but from hope; not from what is gone, but from what is yet to come. Forgetting the things which are behind, we should reach forward

unto those things which are before.—*J. R. Miller.*

Friday, 3rd. *The path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. iv. 18.*

The child of God does not look backward to gain fresh energy. His energy is the energy of hope and not of retrospection. He presses forward; his glance is ever onward. He anticipates revelations of God ever more and more glorious.—*Stopford A. Brooke.*

Saturday, 4th. *Forgetting those things which are behind. Phil. iii. 13.*

Now is the accepted time. 2 Cor. vi. 2.

Be strong and of a good courage, ... for the LORD *thy God is with thee whithersoever thou goest. Joshua. i. 9.*

Look not mournfully to the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear and with a courageous heart.—*Selected.*

Sunday, 5th. *Abram went up out of Egypt . . . . unto the place of the altar which he had made there at the first: and there Abram called on the name of the* LORD. *Gen. xiii. 1, 4.*

When one of the patriarchs had committed a great sin, and had unbelievingly twitched his hand out of God's hand, and gone away into Egypt to help himself instead of trusting to God, he was commanded, on his return to Palestine, to go to the place where he dwelt at the first, and begin again at that point where he began when he first entered the land. Which being translated is just this—the only way to keep our spirits vital and quick is by having recourse again and again to the same power which first imparted life to them. And that is done by the same means as at first, the means of simple reliance upon Christ, in the consciousness of our own deep need, and believingly waiting upon Him for the repeated communications of the gifts which we, alas! have so often misimproved. If we hold up our emptiness to Him, He will fill it with His fullness, and the light that seems to be flickering to extinction will flame up again. He "will not quench the dimly burning wick," but, as the priests walked all through the night to tend the golden lamps of the temple, so He Who walks amidst the seven lampstands will see that each little lamp is fed according to its capacity and need.—*Alexander Maclaren.*

Monday, 6th. *We are delivered from the law . . . . that we should serve in newness of spirit. Romans vii. 6.*

Serve God by doing common actions in a heavenly spirit, and then fill the cracks and crevices of time with the holy service.—*C. H. Spurgeon.*

Tuesday, 7th. *The trying of your faith worketh patience. James i. 3.*

We make an unfortunate mistake if we let the failures and disappointments of the past cloud our horizon. Many lives are like century plants; they burst into bloom only after a long and tedious interval. The hard work, the patient endurance, the courage in bearing losses and trials, at length on some favored day bring forth their result and the man is suddenly overwhelmed at the transformation of his life in the fruition of long-cherished hopes. No one of us can tell when we are standing on the verge of such a crisis. Many a man, like Saul at Gilgal, becomes discouraged just too soon and, lo! a little after he has committed himself to a false and weak policy the prophet comes and he finds that he has missed the prize that was almost within his grasp. No matter how dark and discouraging the outlook may be, have faith in yourselves and in the good providence of God.—*Selected.*

Wednesday, 8th. *The angel of the* LORD *called unto Abraham . . . . and said, ... In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Gen. xxii. 15, 16, 18.*

The LORD . . . . *shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin. 1 Kings xiv. 15, 16.*

Every man is a new starting-point for good or bad in the history of the human race. I am heir of all the ages past. I am

also a starting-point for ages to come. I have inherited forces without having been consulted. I shall also transmit to other ages by the effect of my life to-day, and by the influence that I am exerting upon those who touch me at every point, forces which will either make or mar the human race, which will be for the uplifting or degradation of untold thousands of my kind.—*G. Campbell Morgan.*

Thursday, 9th. *Rooted . . . . in him. Col. ii. 7.*

Wherever there is great display, there is sure to be a downfall. Be sure about your roots; let the roots go miles into the earth if you like, and then the wind will be gentle to the branches even in rocking them, and what is lost will be comparatively small: the tree itself will abide. We live in our roots, not in our branches. What is your soul? not What is your talk? What is your quality? not What is your pretension or profession? How many men there are who are all branch! What shall become of them? Ask the wind. Will the wind blow them down? If it has nothing better to do it may; the wind will despise them, and bestow only odd moments on them. "I have seen the wicked in great power, and spreading himself [all branch] like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found."—*Joseph Parker.*

Friday, 10th. *The fellowship of his sufferings. Phil. iii. 10.*

The fellowship of His sufferings . . . . means each bearing the cross after Jesus. The world demands to see that cross. Except it beholds the print of the nails it will not believe. It has no call to believe in any Christianity that does not involve crucifixion. But the world must not see us staggering under our crosses. It must not see us broken-hearted, weak and weary. It must see that we are in the *fellowship of His sufferings* and that we are supported in that fellowship by a supernatural power. —*Robertson Nicoll.*

Saturday, 11th. *Who . . . . is willing to consecrate his service this day unto the* LORD? *1 Chron. xxix. 5.*

Consecration to Christ's service is not what we often fancy it—some far away height of religious attainment; it consists in doing the simplest every-day duty that comes to us, in such a spirit as to make it a consecrated work.—*Mary H. Howell.*

Sunday, 12th. *Bless the* LORD, *O my soul, and forget not all his benefits. Psalms ciii. 2.*

Do as thou wilt, my soul, be thou never so earnest and watchful, yet canst thou never know all His benefits; nor canst thou even remember all that thou hast known. This is as high as thou canst get—do not forget them all. That this is all thou canst do turns it into a pathetic appeal. Thou canst give but this little: do thy diligence gladly to give that little, seeing it is in return for so much. "Forget not all his benefits." Alas! that it should be so easily possible to us. Thinking of ingratitude as the blackest of sin, resenting it angrily if perchance our poor favors should come to be loosely held, or lightly forgotten, yet how carelessly do we take our place amongst those who have forgotten His benefits. What thousands of us are daily using His light, His strength, His bountiful provision without any sense of indebtedness, without any tribute of praise! Now, my soul, canst thou come to be one of these? Rouse thee to this work of praise, and keep thyself up to it. "Forget not all his benefits."—*Mark Guy Pearse.*

Monday, 13th. *As he thinketh in his heart, so is he. Prov. xxiii. 7.*

Your thoughts are the invisible influence which give its complexion to your life, even as the insect is colored by the leaf on which it feeds.—*F. W. Farrar.*

Tuesday, 14th. *If . . . . thine eye be single, thy whole body shall be full of light. Matt. vi. 22.*

In looking at the stars through a great telescope, it is necessary first to put out every light until you are left in total darkness. Every light sets the air in motion, and disturbs the focus, and blurs the vision of the stars. How often our vision of God is blurred and dimmed by the flames of self-

consciousness and sordidness that float around us! How many times we have to put out the light of self-seeking, earthly ambition and false pride of position in order to look upward, and, in the clear, still air to know whither God's lights are leading us, and what God will have us to do!—*W. H. P. Faunce.*

Wednesday, 15th. *Christ Jesus . . . . gave himself a ransom for all. 1 Tim. ii. 5, 6.*

There was a saying that Golgotha was the very central spot of the earth's surface. We thing nothing of the saying but very much of the truth it suggests. The cross of Christ is the true center of the church, where all believers meet, of all ages, all nations, all conditions, all sects. However far apart may have been the points from which they set forth, however separated for a time their different pathways, all who meet here constitute one church. O that instead of resenting the distance of those points of departure Christians recognized more gladly the true direction of those converging lines and the center where they meet, and rejoiced that in many more paths than the one they each pursue, Golgotha may be reached and salvation secured.—*Newman Hall.*

Thursday, 16th. *Before honor is humility. Prov. xv. 33.*

A clock with the notion never to strike less than twelve would be a nuisance instead of a joy. It would be like some people —such people as are indisposed to do anything unless they can do some big thing. You could, perhaps, do a thousand little and useful things while you sit and do nothing, waiting for the opportunity to do some great thing. You are waiting in vain. Learn now that the ability to do great things belongs to those who are disposed to do little things. They are the willing doers of little things who are promoted to the doing of great things.—*Selected.*

Friday, 17th. *Our Father. Matt. vi. 9.*

In the midst of the splendors of royalty, when men of the highest rank are admitted to the king's presence only at the king's pleasure, the children of the king's household always have free access. No court rules shut them away or prescribe any ceremonious manner in which they may approach the throne. The king is their father. To be a child of God is to have assurance of access to Him at all times. This golden gate of prayer, "Our Father," opens into the innermost sanctuary, into the very secret place of the Most High; and it is shut neither day nor night to any child of God. —*J. R. Miller.*

Saturday, 18th. *Thy word have I hid in mine heart, that I might not sin against thee. Psalms cxix. 11.*

David had found the safeguard against sin when he said, "Thy word have I hid in mine heart." We know God through His word; we love Him only when we know Him. How important, then, is the study of God's messages to the world! Learn more of your Bible; spend hours upon it where you have been spending minutes, and you will soon see the fruit of it in a better life.—*Selected.*

Sunday, 19th. *Abide in me and I in you, ... for without me ye can do nothing. John xv. 4, 5.*

Neglect of the closet, witnesses to the decadence of spiritual life. The sweetness of divine communion, and its enjoyment as a daily experience, are a living testimony to the allegiance of the child to his heavenly Father. As the rain to the plant, so is prayer to the soul. It is a stimulus to growth. The old mythological character was compelled to touch the earth daily in order to be renewed in strength, so the Christian, to holy development, must constantly touch God. When appetite fails and does not return, it indicates ill health; so a decline of spiritual desire for privately calling upon God for soul nourishment marks a weakening of the Christian vitality and vigor. It becomes us to draw nigh to God, that He may draw nigh to us. If we would maintain a sturdy, gracious character, we must dwell much with Him.—*Selected.*

Monday, 20th. *My times are in thy hand. Psalms xxxi. 15.*

I love to think that God appoints
My portion day by day;

Events of life are in His hand,
And I would only say:
Appoint them in Thine own good time,
And in Thine own best way.

A. L. Waring.

Tuesday, 21st. *Seek ye first the kingdom of God and his righteousness. Matt. vi. 33.*

Keep religion in its place, and it will take you straight through life, and straight to your Father in heaven when life is over. Religion out of its place in a human life is the most miserable thing in the world. There is nothing that requires so muct to be kept in its place as religion, and its place is what? Second? Third? "FIRST!" *First* the kingdom of God!—*Henry Drummond.*

Wednesday, 22nd. *Grow in grace. 2 Peter iii. 18.*

I believe that the reason for the standard of Christian life being so low is that we are living on stale manna. You know what I mean by that. So many people are living on their past experience—thinking of the grand times they had twenty years ago, perhaps, when they were converted. It is a sure sign that we are out of communion with God if we are talking more of the joy and peace and power we had in the past than of what we have to-day. We must "grow in grace."—*D. L. Moody.*

Thursday, 23rd. *Ye have not received the spirit of bondage again to fear, but . . . . the Spirit of adoption, whereby we cry Abba, Father. Romans viii. 15.*

We all have to serve the great purposes of God, whether we know it, and like it, or not. Though a man is busy about his own gain or pleasure, he is a part in the forces by which God works out His plans. Even man's obstinate resistance to God's will may bring God's purpose to its triumphant culmination. "He maketh the wrath of man to praise him." But it makes a great difference to God, and to the man, and to the work he does, whether one goes to his work like a hireling and slave, or like a son who is one in purpose with the father, and part owner in all the results of the toil. The hireling does the work, but he lacks interest, intelligence, and joy. The son's brow, too, is wet with labor, but he thinks of the end in view, and there is a song on his lips.—*H. Clay Trumbull.*

Friday, 24th. *Now are we the sons of God. 1 John iii. 2.*

Sons of God adopted into His family; joint heirs with Jesus Christ. What responsibility this places upon us to bring no dishonor into this family and to live worthy lives! The thought of preserving untarnished an old and revered family name has often proved a great restraint; how much more should this be the case in the family of which Christ is the elder Brother! Every professing Christian of unfaithful life brings reproach upon *His* family; he who is not leading a life of service is proving himself unworthy of the great boon which has been conferred upon him.—*James Lewis Howe.*

Saturday, 25th. *I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. 2 Cor. xii. 10.*

"For Christ's sake" should be whispered in our hearts at the hardest of our duties and along the darkest of our way.—*Selected.*

Sunday, 26th. *If we would judge ourselves, we should not be judged. 1 Cor. xi. 31.*

It is well frequently to weigh ourselves in the scale of God's Word. You will find it a holy exercise to read some psalm of David, and as you meditate upon each verse, to ask yourself, Can I say this? Then turn to the life of Christ, and as you read, ask yourself how far you are conformed to His likeness. Endeavor to discover whether you have the meekness, the humility, the lovely spirit which He constantly inculcated and displayed. Take, then, the epistles, and see whether you can go with the apostle in what he said of his experience. Have you ever felt his self-abasement? Have you seemed to yourself the chief of sinners, and less than the least of all saints? Have you known anything of His devotion? Could you join with him and say, "For me to live is Christ, and to die is gain"? If we thus read God's Word

as a test of our spiritual condition, we shall have good reason to stop many a time and say, "Lord, I feel I have never yet been here, O bring me here! give me true penitence, give me real faith, inflame me with more fervent love, grant me the grace of meekness, make me more like Jesus. Let me no longer be "found wanting," when weighed in the balances of the sanctuary, lest I be found wanting in the scales of judgment."—*C. H. Spurgeon.*

Monday, 27th. *Ye are complete in him. Col. ii. 10.*

Take heed of patching; join not law and grace together, lest the rent be made worse. The righteousness wherein thou must appear before God is not made up of divers sorts of pieces, partly His own, and partly your own, but a seamless vesture, wrought throughout of one kind of substance and by one hand. In this you may approach with boldness. God must have all the glory of the sinner's salvation. God's salvation is a complete and finished work, and it cannot be taken from or added to. It is through Jesus only that we can be saved, by virtue of His atoning sacrifice for sin. "In him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Let us say with the Apostle Paul: "Not having my own righteousness but the righteousness which is of God by faith." Ours is a free-grace gospel; the promises are to him that believeth on Him Who justifieth the ungodly.—*Selected.*

Tuesday, 28th. *Be ye kind one to another, ... and walk in love. Eph. iv. 32; v. 2.*

It is the sins of omission that are likely to do the greatest harm in family life; the gentle words that lie on our tongue, but which we do not speak; the kindly acts which we feel the impulse to perform, but which we do not perform; the thoughtful things we might have done to give cheer and comfort, but which we do not do. We say "silence is golden," and sometimes it is. It is golden when the word we might have spoken would have been a hasty word, sharp, cutting, bitter. But silence is not golden when the word that is in our heart is loving, cheering, comforting, inspiring. We sorely wrong our dear ones when we do not speak out such a word.—*J. R. Miller.*

Wednesday, 29th. *I know of a surety that the Lord hath sent his angel. Acts xii. 11.*

Sometimes we see the angel who opens to us the door of opportunity, but more often we do not see him. Sometimes God makes very plain to us the leading of His providence, but far more often things simply seem to happen "of their own accord."

Yet nothing happens of its own accord. No gate opens without the gate-opener. If any blessing has come into your life, you may be sure that some one put it there. If you hear any call, there is a mouth behind the voice. Not at haphazard has any opening of your life come to you; some hand has taken down the bars, some arm has pushed back the doors.

When next you approach some closed door, whether it be closed by sickness or poverty or former failure, or what not, do not see the door, do not think of it, but think only of the unseen Angel waiting beside it. And remember it is only by following the angels you see that you can obtain the good offices of the angels you do not see.—*Amos R. Wells.*

Thursday, 30th. *Blessed is that servant, whom his lord, when he cometh, shall find so doing. Luke xii. 43.*

This is the way to do a good day's work: Begin it with God; do all in the name of the Lord Jesus and for the glory of God; count nothing common or unclean in itself —it can be so only when the motive of your life is low. Be not content with eye-service, but, as servants of God, do everything from the heart and for His "Well done." Ask Him to kindle and maintain in your heart the loftiest motives, and be as men which watch for the coming of the master of the house.—*F. B. Meyer.*

Friday, 31st. *I am debtor both to the Greeks and to the Barbarians. Romans i. 14.*

Paul was "debtor both to the Greeks and the Barbarians," not because of what they had done for him, but because of what God had done for him. God's mercy bestowed makes us debtors to all. For Himself, God needs not our time, our talents, or our

money; therefore He orders that payment be made to the poor and suffering—our brother, and the stranger at our gate. The divine receipt given us reads: "As ye did it unto one of the least of these, ye did it unto me."—*Selected.*

DEVOTIONAL STUDIES IN THE SUNDAY-SCHOOL LESSONS.

Rev. F. B. Meyer.

THE PROMISE OF POWER.

(January 3, Acts i. 1-14)

Note that word *began.* The "former treatise," which the Evangelist Luke had written to his friend, Theophilus, was of course the gospel; but wonderful as that narrative had been, it was only the beginning of the wonderful doings and teachings of the Divine Lord. He *began* from the moment of the inauguration of His ministry, when He was anointed of the Holy Spirit for His life-work. The *beginning* dated from the Jordan Valley, when in the likeness of a dove the Holy Comforter found His rest in that pure and blessed heart.

There was an incessant stream of mighty deeds and gracious words from that memorable hour in which the heavens were opened, and the voice of God floated in waves of music over His beloved Son, in Whom He was well pleased. And neither deeds nor words finished, when He had offered Himself on the Cross for the sins of the world. Through the Holy Spirit He gave commandment unto the apostles, whom He had chosen, ere He ascended to His Father. And even then, they did not cease. What He began on earth, He continued from heaven. The miracles of cleansing of lepers, of giving sight to the blind, of raising the dead, have been continued through the centuries. The gospels are but specimen pages from the continuous Life of our Lord. What He did, He does. As He taught, He teaches. As it was in the beginning, so it is now, and so it shall be, as long as there are souls which need His healing touch, and are willing to receive it.

But the Lord (to speak after the manner of men) can never forget how much He owed to that divine anointing. He waited thirty years ere it came, but previous to its coming He did not essay to deal with the sins and sorrows of mankind. Before He left His disciples, therefore, He told them that they must have the same power, and must be prepared to wait till it came. It was as though He said, "My Pentecost came at the moment of My baptism, and yours is near at hand. I waited for Mine, you must wait for yours. As it was with the Head, so it must be with the members. I received power, and you must receive it." "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." "Behold I send the promise of my Father upon you" (Luke xxiv. 49). "John indeed baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence" (Acts i. 5).

I. LET US CONSIDER THE CONTENTS OF THIS DIVINE PROMISE. *It had often been the subject of our Lord's teaching.* "Which, said he, ye heard from me." For how many blessed hours had not this been His theme! With the Holy Spirit as His text, He had discoursed, while their hearts burned within them. Those matchless chapters, John xiv., xv., xvi., are but specimens of the teaching, which He was constantly giving. Oh, that a few more such leaves had been preserved from the Tree of Life, when it was rooted in the soil of our mother-earth!

It did not include any additional increment of knowledge. "When they were come together, they asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know." . . . . It is beyond doubt that the indwelling of the Holy Spirit does shed a vast volume of light on every subject in heaven and on earth. "Eye hath not seen, neither hath the ear heard, nor the heart of man conceived, what things God hath pre-

pared for them that love him, but God hath revealed them unto us by his spirit." Still, knowledge is only a secondary result of the baptism of the Holy Spirit. The primary result will always be power.

As this gracious gift emanates from the risen Lord, so it returns and redounds to Him. "Ye shall be witnesses *unto me.*" You may always tell one who has been really anointed and filled by the Holy Spirit. There is less and less self-assertion, fewer and fewer allusions to self; a more eager desire to decrease, that He may increase Who is the Beloved of the heart. "He shall glorify *me,*" the Master said. "He shall bear witness of *me,* and ye also shall bear witness, because ye have been with me from the beginning (John xv. 26, 27).

There was to be an evident increase in their working force. "Ye shall receive the power of the Holy Ghost coming upon you." We can always and instantly detect the presence of power. Nothing will sooner demonstrate its presence. When Jesus returned from the wilderness, He was full of power, and fame went out concerning Him through all the region round about (Luke iv. 14). When Mr. Moody received the great baptism of his life, was it necessary to advertise the fact? Nay, for as soon as he opened his mouth, vast audiences of people recognized it. And what it did for him, it will do for us all. There is a mysterious power associated with the Pentecost, the evidence of which convinces all who come in contact with it, that this is the finger of God. You will remember how it was said of Stephen that "they were not able to resist the wisdom and the spirit by which he spake" (Acts vi. 10). It is also recorded that "with great power the apostles gave their witness to the resurrection of the Lord Jesus."

But notice that the power was not apart from the blessed Person in Whom it resided. Many would like a storage of this power, so as to be able to use it when and where they chose. But this is not possible. Power is the attribute of the Person of the Holy Spirit, and it is only in proportion as we are filled with Him that we can claim the might of His power.

II. Let Us Consider the Necessary Condition of the Father's Gift. "When he had said these things, ... he was taken up out of their sight." The Lord's ascension was the essential and necessary condition of the Spirit's descent to endow and endue the waiting disciples. He said "When I depart, I will send him unto you," and again, "I will pray the Father and he shall give you another Comforter." The second Person of the Holy Trinity must needs ascend ere the third Person could descend. The one Advocate had to take His place upon the throne before the second Advocate could assume His position on the throne of the church. The full text of our Lord's finished work had to be completed ere the sermon could be preached by the Spirit of God, Whose one aim and end is to glorify Christ.

It is given to our imagination, led by the Word of God, to fill up the details of the ascension of our Lord. How He passed through the heavens; how He was exalted by the right hand of God; how He asked that He might have the power of giving the Holy Spirit to His waiting church, in the same manner as the Father had previously given Him to Himself; and "it pleased the Father that in him should all fullness dwell." All the plentitude of the mighty Holy Spirit's power thenceforth resided in the glorified human nature of our Lord. In Peter's words, "He received of the Father the promise of the Holy Spirit, and shed him forth."

The procession of the Holy Spirit is *from* the Father *through* the Son *to* His people, and though it is perfectly right for us to address in prayer any one of the Persons of the Holy Trinity, yet it seems as if the etiquette (if I may so call it) of the heavenly court is that we should seek the fullness of the Holy Spirit from the Father through the Son.

Let us stand with the disciples looking steadfastly into heaven on the track of our ascending Lord, and let us receive the assurance given by the angels that all the marvelous changes through which He was passing, could not alter Him. To-day He lives in heaven, the divine reservoir of the power of the Deity; and we who touch Him by our faith and prayer receive from Him the fullness of grace on grace.

III. The Conditions of Our Reception

OF THIS POWER. It is not necessary for us to wait ten days. The Spirit of God has been given. He is amongst us and to the end of the present age. I have heard of gatherings of Christian people, who have waited for ten days that the promise of Pentecost might be fulfilled to them. Now, of course, it is always a blessed and holy attitude to wait as suppliants before God, but it is not necessary for us to wait ten days, ten hours, or ten minutes, if only our hearts are prepared to receive what God waits to give. I repeat it, the position that the early disciples took up before the advent of the Holy Spirit to the church is by no means to be accepted as the invariable condition of receiving Him. The coming of the Holy Spirit to our world is as definite an event as the coming of our Lord was. And just as those who gathered around Him in His earthly life were able to draw from Him very present help in time of trouble, so we may extract from the present Comforter the power by which our life-work can be done. The touch of our faith upon the hem of His garment is all that is needed to flush our spirits with celestial light.

It is very beautiful to see the disciples, together with the women, and Mary the mother of Jesus waiting in that upper room, the same upper room in which the Lord had instituted the supper, with upturned faces in perfect accord, and in steadfastly continued prayer. Oh! that some angel chronicler could have recorded those prayers, those expressions of adoring love, those reminders of the Lord's reiterated promise that He would not leave them orphans, but come to them; and often the course of prayer was diversified by bursts of adoring song, for we are told in the gospel, "they worshiped him and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God" (Luke xxiv. 52, 53).

THE PROMISE OF POWER FULFILLED.

(January 12, Acts ii. 1-21.)

Pentecost means fifty. Seven weeks had passed from the day of the Passover Feast. In the temple the priest was preparing to offer the first loaves of the new harvest (Lev. xxiii. 15). The whole band of disciples was gathered in the upper room apparently, or perhaps in the temple cloisters. The first supposition is suggested by "all the house" in the second verse, but the fact of the great concourse of people which immediately collected, suggests that "the house" may have been some portion of the temple buildings, in which we know the disciples were wont to assemble.

"Suddenly,"—that is there was no herald voice which proclaimed the inauguration of a new era; there was no portent, no phenomenal agitation, no star in the heavens, no tremor of the earth beneath, nothing to portend the mighty event which was about to take place; the sound fell from heaven. It was like "the rushing of a mighty wind," but there was no wind. It was like the roar of the storm, but there was no storm. The air was unstirred and still. The whole of the building was filled with that marvelous sound, and every soul was conscious, as Elijah of old at Horeb, that God had come. Then as each meek face was uplifted, each disciple beheld the brows of all the rest crowned with fire. It seemed as though there were in the ceiling above them some central focus from which the flames were "divided," but this at least was evident, that not one was omitted. Peter saw the tongue of fire upon the head of John, and John upon the head of Peter. No one saw it on himself, but each on his brethren and sisters, and before they had recovered from their amazement, they realized that a new power had risen up within them. Each was filled with the Holy Spirit; each began to speak in another dialect and language to that to which birth had accustomed him, and to each the Spirit gave utterance. The women were filled with rapturous praise, and the men with holy fervor, and the whole of the one hundred and twenty knew that the Lord had ascended to the Highest and fulfilled His ancient promise, and that the Holy Ghost had come. Oh! wonderful day, beginning of a wonderful era. If only the church had never lost its faith in the literal incarnation of the Spirit of God in the body of Christ, what might not have been the progress of the gospel through the world?

I. THE SEAT OF THE HOLY GHOST. Mark that word *"sat"* (verse 3). That has been laid hold of by Roman Catholic theologians

who have spoken of the temporal mission of the Holy Ghost, and of the Roman Catholic church as the Holy See. The word See is derived from the Latin *sedere,* which means to sit. The Holy See, therefore, is the seat or throne of the Holy Spirit. Now Protestant theologians would accept the assertion that the Holy Spirit has found His throne in our world, but they would altogether refuse to accept the allegation that that throne is provided by the Roman Catholic church. Surely the Holy Spirit will seek some other seat than a church which is saturated with the tears and blood of the martyrs of Jesus. But it is undeniable that the Holy Spirit has a seat or throne in our world. It is formed by the one holy church, which is composed of all those who "hold the Head." As the Lord Jesus sits on the Father's throne in glory, so does the Holy Spirit sit on the throne of the hearts of those who believe, from whence He issues His commands and rules, according to His sovereign will.

It is a little doubtful whether the term church may be used of the disciples until the day of Pentecost had dawned. Before that they were just devout adherents of the Lord, but were hardly united to one another by anything more than a special sympathy, but from the moment that the Holy Spirit descended from the great Head of the church, binding each individual believer to Him, with a new and closer tie, He also bound them to one another by a new affinity. From this moment they were one in Christ; members of His body, heirs together of His grace; sharers together in all the life and glory that reside in Him. This enabled the apostle to say in after days, "We are members one of another."

It is interesting to notice that throughout these earlier chapters the sacred writer affirms that men were constantly being added to the Lord. We speak about additions to the church, whereas the narrative tells us that "believers were the more added to the Lord, multitudes, both men and women" (Acts v. 14). This is the true procedure. You may add adherents to your church who will presently fall away, because there is no true union between them and the Saviour. Whereas, if the Spirit of God adds a soul to Him, it becomes joined to all others who belong to His mystical body, even though they do not recognize it. It matters very little to me if men who are truly godly, but who are ignorant of the true extent of the church, ignore and refuse me their countenance. I know that I am one with them in eternal union, which some day when the mists have rolled away they will be the first to acknowledge. Men may cut us off as they tried to cut off Savanarola from the Church Militant, but they can never cut us off from the Church Triumphant. They may disassociate themselves from us, but if they and we belong to Christ, we are as much connected as the hands and feet which are nourished with the blood of the same heart, and directed by the impulse of the same head.

II. The Explanation Placed on This Phenomenon by the Crowds. Verse six R. V. suggests that the sound was heard not only through the building in which the disciples were gathered, but also through Jerusalem, and men came running together, conscious that something remarkable had taken place. On arriving at the spot they probably saw no coronet of flame, but they beheld the exalted expression upon the countenances of the anointed ones; and though they were gathered from every part of the known world—Jews speaking foreign tongues—each man heard them speaking in his own tongue the mighty works of God. This was an evident miracle, which probably was not destined to be repeated constantly in the history of the church. It was a phenomenon that set forth the world-wide mission of the Holy Ghost. The countries are enumerated in a distinct order from the far East to the far West, and it is as though the Almighty desired us to understand that the ancient curse of Babel was removed, that henceforth the universal heart of man would lie open to the message of the gospel, spoken by the fire-touched tongues and the anointed lips of His servants. It was another way of proclaiming that the gospel was meant for all the world, and that apostles and evangelists were to go to every creature to tell the love of God. Whether the miracle was on the tongue of the speaker or on the ear of the hearer is open to some question. In my judgment it was on the

speaker rather than the hearer the miracle was wrought, and that by some mysterious power each disciple as he accosted a Jew, or was accosted by a Jew from some distant place, was able to talk to him in the language which he had spoken from his childhood. The question put in the language of Cappadocia would be answered in the same language. An enquiry made in the language of the tongue of the Pharaohs would be answered at once in that tongue.

Let us take this well to heart. Not now can we speak with tongues. The languages of the world have to be acquired by careful study and years of training, but as we claim the help of the Holy Spirit in our studies, through years of discipline, we may again feel His mighty help, and we may be sure that by our industry and faith we are to fill out the measure of that original ideal which is suggested by the gift of tongues on this august day. Oh! brother or sister, put your tongue at the disposal of the Spirit of God, and ask Him to speak by you to every creature; to speak to the fashionable in the language they can understand, and to the uncultured in the tongue which they best can comprehend. Adapt yourself with a holy ingenuity to the special line of thought and life of each whom you may address, that in your measure still the miracle of Pentecost may be realized.

III. The Inspired Explanation of the Wonderful Scene. The twelve apostles stood together. It was Peter's voice, but the thoughts and words were common to them all. He addressed first the men of Jerusalem and its immediate neighborhood, classing with them those who for a time were sojourning at Jerusalem for the purpose of the Feast. Without hesitation or fear, this man, who had trembled before the question of a servant girl, spoke with the convicting force of absolute truth, "Be it known unto you, and give ear unto our words." He dismissed as absurd the idea that they were drunk. It was unreasonable to suppose such a thing at that early hour. "They that are drunken are drunken in the night;" besides which it was impossible that drunken men should speak such words, and touch the hearts of the devoutest men who had gathered from every nation under heaven (verse 5). There was another explanation, and it rolled forth over the awe-struck multitude, the wonderful words with which Joel had anticipated that very day.

May we not apply these words that the apostle said to our own day? Oh that in every church *this,* which is the existing state of things, might be *that,* the glorious outburst of this era! Oh that every day were Pentecostal! Oh that every hour were full of the mighty presence of that same Spirit!

Note this characteristic. The Spirit was to be given to all flesh. Before this time it was reserved for the aristocrats. Now it was to be given to the democracy. Before, the light of the dawn had flushed only the lofty summits, now, the glorious radiance was to be poured into the valleys. Previously an Elijah, Israel, Ezekiel, felt the touch of the Holy Fire, but henceforth sons and daughters, young men and old men, servants and handmaidens should be inspired by the same glorious energy. Let us take these words well to heart. You may be only a servant, or a child, but if you are living in union with the living Christ, you are perfectly justified in applying to Him for the infilling of the Holy Spirit. You may not have the rush of wind, or the crown of flame, or the tongue of miraculous speech, but you may be filled with the Spirit, and the one all-sufficient test of that infilling is that your heart and life are filled with a sense of the presence of Jesus; that He is all in all, and that His majesty and beauty are reflected from every trait of your character, from every word of speech.

THE EARLY CHRISTIAN CHURCH.

(January 19, Acts ii. 37-47.)

It was a morning without clouds. Never in the history of the world has there been a happier or more blessed community than that which gathered around the apostles in the first days of Pentecost. It was as though the New Jerusalem had already come down from God out of heaven, having the glory of God. The light of it was most precious and beautiful. It seemed as though the ancient prophetic call had been realized —"Arise, shine for thy light is come, and the glory of the Lord is risen upon thee." If only the earthly Jerusalem had welcomed

the infusion of this divine and heavenly spirit, what weary centuries of suffering and sorrow would have been saved to mankind, and even now the millennial glory would have settled down upon the whole earth; but we shall see there was at first the hostility, and secondly, the repudiation meted out to the church which had first been experienced by her Lord.

I. The Immediate Effect of the Apostle's Sermon. The sermon itself is as simple as possible. It consists of little more than a recital of ancient prophecies, and their application to the present moment. Judging simply from an intellectual standpoint, it was not for a moment to be compared to those glorious words which had issued from the lips of his Master, and yet it had a result which was altogether unparalleled. The whole audience which had begun by being critical and captious had become swayed by the torrent of burning words pouring from the Spirit-filled heart. There the devout man saw the Lord's Christ and yonder one who had been foremost in securing the condemnation of the Lord looked on Him Whom he had pierced and mourned. In another, the veil was torn from the eyes and he saw as in a moment the purpose of God. From every part of the dense throng cries and sobs were elicited. It seemed as though the sermon itself was brought to a sudden close by the uncontrollable emotion which it had aroused.

How good would it be if all our preachers and teachers were to learn a lesson from the effect of this marvelous discourse. They would seek less eagerly for honeyed words; they would use more constantly "the sword of the Spirit, which is the word of God," and they would rely more frequently upon the coöperation of the Holy Spirit. If only we were to live in fellowship with that blessed Paraclete, what might not be the results of sermons delivered in one single Sunday throughout this Christian land?

In this scene we find an ample fulfillment of our Lord's promise to His apostle—"I will give unto thee the keys of the kingdom of heaven." Rome has founded her monstrous claim upon her misinterpretation of that phrase. Its true interpretation is foreshadowed by the scene before us. Peter opened the door of the kingdom, to the Jews on this occasion, and to the Gentiles, by the conversion and baptism of Cornelius (Acts x.). And I suppose there is a sense in which each humble Christian, who points another soul to the Redeemer, does open the gate of the kingdom to such soul.

II. The Apostle's Advice. When the outcry of broken hearts greeted his ear, Peter led by the Spirit said *Repent,* change your mind, turn from the rejection of Christ which has betrayed you into the sin of His crucifixion. *Be baptized everyone of you in the name of Jesus Christ.* This was the outward sign of the inward change; and the double act of the inward temper, and the outward renunciation of the past was enjoined upon *everyone.* The murderers of Christ may have been there, but they were included; the Pharisees who hounded Him to death may have been there, but they were included; the soldiers who arrested Him in the garden may have been there, but they were included. *Everyone of you,* everyone might claim not only forgiveness, but the gift of the Spirit.

The words that succeed are very wonderful. The promise of the Holy Spirit is specified as pertaining to four classes. *To you,* that is those who stood in the crowd; *to your children,* to the next generation; *to all that are afar off,* the term used of the Gentiles; *to as many as the Lord our God shall call unto him,* a phrase which surely includes ourselves. We, too, may have rejected and crucified the Lord, but if we turn to Him with repentance and faith, we have a right to claim and enjoy all that is included in the filling of the Holy Spirit. In this way we shall be saved from this *crooked* generation, because we shall become adjusted to the straight rule of the righteousness of God.

The result of this teaching was that three thousand were added. The Revised Version adds the words in italics *unto them,* but this seems mistaken. Surely they were added unto the Lord, and only secondarily they became joined to one another.

III. The Spirit of the Primitive Church. *They continued steadfastly.* We are reminded of the affirmation of Daniel's character, "he continued." The grace of continuance is the sign of true conversion.

Those that endure to the end are saved. It is the seed which bears fruit to perfection which evinces its heavenly origin. The most earnest amongst us could only continue steadfast by remaining perpetually in the apostles' teaching and fellowship, in the participation in the breaking of bread at the Lord's supper, and in public and private prayer.

They had all things common. This community of goods, however lovely in its inception, appears to me to have been a mistake, and to have been the cause of the great poverty which befell the church shortly afterwards. In anticipation of the Lord's speedy return it may be that the early disciples felt that it was needless to prosecute their daily trades, and thus their whole time was spent in worship and Christian assemblies. Nowhere else is the community of goods insisted on in the Bible, and it would not be for the best interests of society, as the principle is hostile to that individualism which is the incentive of the noblest activities of mankind.

The temple and home were the two foci around which the life of these blessed souls revolved. They were present at every temple service. They probably gathered in one specified part of the cloisters for their great assemblies which were filled with adoration, praise and thanksgiving, and as they went back to their homes, every meal was a Eucharist; and the food of which they partook, with gladness and singleness of heart, was so frugal and simple that all jealousy and envy were done away. So day by day as they walked with God (verse 46), day by day the Lord was with them, and the additions went forward. Weary souls were attracted, not so much by what they said as by what they were, and came to them out of the world as the wild creatures of the forest come near the homes of men in the hard frost.

THE LAME MAN HEALED.

(January 26, Acts iii. 1-16.)

The beautiful gate of the temple was one of the wonders of the world. It was made of Corinthian brass, and had been transported from Greece by the great Herod, and placed at the head of the marble staircase that led to the splendid temple. It is said to have been wrought in imitation of a vine, with pendant branches and grapes, and that it took four or five men to move it backwards and forwards, morning and evening. It must have been splendid to look at, as it shone brilliantly in the sunlight that bathed the marble structure beyond it.

It was forbidden to Gentiles, to women, and to any Jew who had the least deformity, to pass beyond that sacred portal, and therefore it was that this child of Abraham, though he were a Hebrew of Hebrews, was debarred a passage beyond the shining gate, and had to content himself with a place close beside it, though at the further side from the temple—and this because he had been lame from his birth. A Hebrew he might be, but his deformity and defect forbade his admission into all the enjoyment and rites of the temple.

Morning by morning we can imagine loving and stalwart friends bearing him from his humble lodgment in the city, and placing him where he might solicit alms for the maintenance of himself and his family. It may be that he was a truly devout soul; that he listened with great enjoyment to the noble hymns that rolled from the choirs of the Levites, down the steps and over the city; that he joined mentally in the litanies of prayer which were constantly arising; that he was deeply interested in the feasts as one by one they marked the progress of the Jewish year; that often as he returned to his home he would recite the day's experiences, describing the crowds that passed him, and the far-away sounds of the service as they had been wafted to his ear; but he was never permitted to enter and see for himself.

He is a perpetual emblem of the case of many amongst ourselves, who have been evidently regenerate of the Holy Ghost; in whose heart the life of God is undoubtedly present; but who are debarred through some defect of temper, or habit of life, from entering into the full privileges of the sons of God. They are condemned always to remain just outside the Beautiful Gate which leads into perfect life.

I. His First Impression of Peter and John. It is evident that the early disciples were extremely careful to maintain the customs of their fathers. Their Master had

taught them to conform to all the usages of the Hebrew religion, sanctioned by the words, teaching and example, of the holy souls of their nation. It had been "his custom" to go into the synagogues on the Sabbath day, and to attend the great temple festivals. After He had been taken to heaven, they still continued day by day, "steadfastly with one accord in the temple." It cannot be too carefully borne in mind that the Christian church was viewed at first as simply an off-shoot from Judaism, a school of thought and life inside the enclosure of that great system.

It was the ninth hour, the hour of prayer, in the early afternoon, when Peter and John, whose fellowship had been made tighter and closer by their common loss, and each of whom supplemented so well the character of his brother, went up into the temple. The lame man watched them as they passed him, and though probably their dress was not sufficient to justify any high expectation of receiving alms, according to his habit and custom the whining voice reminded them of his need, and the thin hand was stretched out to receive a gift. Then suddenly Peter, led by divine impulse and conscious of the mighty power of the Holy Ghost thrilling his soul, fixed his eyes upon him and said, "Look on us." This summons stirred the heart of the lame man with expectancy. It was unusual to be challenged to regard the person of a benefactor, and it seemed strange that one whose outward appearance did not betoken much ability to help should nevertheless care to excite great expectations.

We know not what a day may bring forth. As we leave our rooms and are borne to our accustomed spot, we never realize from day to day what the hours may unfold; and very often the greatest possible results are shielded from our gaze by the simple and ordinary appearances that present themselves to us. But nothing is common, nothing trivial, nothing commonplace. No individual that touches us may be regarded with scorn or careless inattention. At any moment a Peter or John may step into our life, and beneath a very ordinary garb may hide a divine treasure, which if we will receive it will make us rich for ever.

II. The Sublime Thought Which Filled the Apostle's Mind. In verse fifteen we discover a new name which had been coined for the Master. Peter speaks of Him as the "Prince of life." The word translated "prince" is used but four times in all the New Testament, and in each case might be translated "File-Leader," the idea being that as a captain may stand at the head of a long line of men, who will follow him precisely, wherever he goes and whatever he does, so Jesus Christ is the File-Leader or Captain of the great host of souls who in single line are following Him through the ages. There is no death, no deformity, no failure, in those whom He leads forward through the rolling years, and over the plains and mountains, and through the seas of this mortal life. He is the Alpha. He was the first born from the dead; He is the Prince of the kings of the earth; in all things He has the preëminence. He stepped out from the grave bearing its bars and gates upon His shoulders, and making a way for all His saints to follow. This was the thought that occupied the apostle's mind, and as he passed the lame man lying beside the beautiful gate, it seemed to him as though the life forces that dwelt in Jesus might catch this poor withered life in their mighty current, if only the man himself were willing.

Let us have this conception of Jesus Christ. Let us think of Him as the Leader of living ones, as the Apostle and High Priest of our profession; as able to give perfect soundness to withered, halt, lame, maimed, and blind, and with this thought burning in our hearts let us go through the world, summoning all with whom we come in contact to open their hearts to receive the living energy of the risen Lord, that they may stand on their feet, walk, leap, praise God, and enter through the Beautiful Gate of Faith into the perfected life of obedience.

III. The Man's Reception of Christ's Living Power. He was disappointed probably when Peter told him that he had neither silver nor gold. God's servants may be deficient in the silver of intellectual thought, and the gold of eloquent speech, but they have besides imperishable gifts. The poorest men have made the world richest. Those who have had nothing have

made men the possessors of the keys of untold stores. You may have nothing and yet own all things.

The apostle's faith, and the spiritual energy that filled his soul spoke in his words as he bade the man "in the name of Jesus Christ of Nazareth," to walk. Throughout the Bible the word *name* stands for nature. It was as though the apostle said "Let the nature of the risen Lord enter your nature. Let His energy supplement your deficient power. Open your whole being to receive the forces which are stored in Him. Be filled out of His fullness. His nature, through faith in His nature, will give you perfect soundness." This is the heart of religion, when the whole soul is open to the Son of God that He may pour His life-blood into the arteries of our being, until the whole body begins to throb and pulsate with Christ, Who is the power and wisdom of God.

In addition to his speech, the apostle gave him his right hand and raised him up. If the man had tried to feel the entrance of the divine energy before he had sprung to his feet, he never would have walked, but when he heard those words and felt that touch, without waiting to feel what he had received, he leapt to his feet and walked. He acted faith, and the walking led to leaping, and with both there was the unloosed tongue of adoring gratitude. Yes, and more followed, for he dared to identify himself with the apostles. On the following day, he stood with them before the cross-examination of the Sanhedrin. He did not shrink from the clouds of wrath that were gathering about his benefactors. He dared attest with all his soul that it was through the name of Jesus Christ of Nazareth, Whom the rulers had crucified, that he stood forth whole. He dared to build the structure of his life upon the foundation Stone which had been rejected by the builders (Acts iv. 9, 10, 11, 22).

Faith is the one necessary link between our poor maimed nature and the risen Lord. If only we can receive His living power, there is no let or hindrance upon His side. The full tide of vigor, fed from the eternal springs of the nature of Him Who alone hath immortality, will pass into and through us, and fill our lives with praise, and make them one long psalm of thanksgiving.

THE HEART OF THE LESSON.

Rev. C. I. Scofield, D. D.

(International Sunday-School Lessons for January, 1902.)

THE PROMISE OF POWER.

(January 5, Acts i. 1-14.)

Our lessons for the quarter, except the temperance lesson for March 23 and the Easter lesson for March 30, are all in the book to which men have given the title, The Acts of the Apostles, but which is far more really the Acts of the Holy Spirit. The gospels tell us what "Jesus began both to do and teach," and the Acts what He, through the Spirit, continued to do and teach. The gospels record the advent of the second person of the Trinity Whose great mission was to reveal the Father and to die in the place of men. The Acts record the advent of the third Person of the Trinity, Whose great mission is to reveal Christ, and to apply His salvation to men. Without the advent and work of Christ salvation would be impossible; without the advent and work of the Spirit no man would accept that salvation.

The present dispensation has been called, not incorrectly, the dispensation of the Spirit; but it should ever be borne in mind that He is not here in His own behalf, but only on behalf of Christ. In the gospels the eternal Son, very God, is seen in subordination to the Father; in the Acts the Holy Spirit, very God, is seen in subordination to the Son. See, especially, John xv. 26; xvi. 13-15. Note the marks of His holy servantship. "I will send him;" "He shall not speak of [or, "out of"] himself; but whatsoever he shall hear, that shall he speak;" "He shall glorify me."

The beautiful type of this service is found in Eleazar, the servant of Abraham

(Gen. xxiv). He is sent to choose a bride for Isaac, the obedient son, and he "does not speak of himself," but of the riches of the father whose son Isaac is. It is lovely to see that the servant's name is not once mentioned in the chapter. So, in fact, we do not know the Holy Spirit's name. The words Holy Spirit are not a name, but a description. "Jesus" is a name.

The student should notice, however, that all of our lessons in the Acts are in the Jewish-Christian section of the book. Up to chapter x. the preaching is to the Jews, and has, therefore, a strongly Jewish cast. It is the renewed offer of Jesus—Messiah to Israel; and so long as the preaching was to Israel the Holy Spirit was given only through the mediation of the apostles. It was their authentication to Israel. But, when Peter opens the door to the Gentiles in the house of Cornelius, the transition is marked by the fact that "the Holy Ghost fell on all them which heard the word." The heart of this lesson is that Spirit power is, in this dispensation, indispensable. The very apostles were to tarry at Jerusalem until they were endued with power from on high.

THE PROMISE OF POWER FULFILLED.

(January 12, Acts ii. 1-21.)

Perhaps no event of which Holy Scripture makes record has been the subject of more misconception and misteaching than that which forms our lesson. Indeed, the student is usually brought to the story of Pentecost with an unfounded assumption, for he is told that the disciples spent the ten days intervening between the ascension of Christ and the descent of the Spirit in prayer for the baptism with the Holy Ghost. This is pure assumption for which there is not one line of Scripture.

The narrative speaks of a prayer meeting in the "upper room" on the day of the Lord's departure, but does not mention the subjects of the disciples' prayers. That they prayed for something which the Lord had positively promised to give "not many days hence" is an unwarranted reflection upon their faith. *He* told them simply to "wait"; why should we assume that they did more? Moreover, the account expressly declares that they were occupied during part of the ten days' interval in an effort to institute apostolic succession rather than in prayer for the baptism with the Holy Spirit—an effort which the Lord gently set aside, Himself filling the vacancy in the apostleship by the choice of Paul. What the disciples did in reference to the expected baptism was far more consonant with true faith; they assembled as the time approached "with one accord in one place."

And, secondly, the immensely important distinction between the baptism with the Spirit, and the filling with the Spirit is often not observed. The baptism with the Holy Spirit is the work of the Spirit in uniting a believing sinner to the body of Christ. The filling with the Spirit is the work of the Spirit in taking entire possession of a yielded saint. From the moment when Peter in the house of Cornelius (Acts x.) opened the kingdom to the Gentiles, every believing sinner has, in the moment of his trust in Christ, been "baptized by one Spirit into one body." The very fact that from the day of Pentecost to the close of the canon of Scripture not one inspired writer ever instructs or exhorts any one to "seek" the baptism with the Spirit, should suffice to put a careful student of Scripture upon his guard against that notion. Paul expressly asserts that "we all" *are* "by one Spirit" "baptized into one body." 1 Cor. xii. 12, 13.

But the Acts and Epistles *do* lay great stress upon the supreme importance of being *filled* with the Spirit, and it is constantly assumed that many believers, though indwelt and baptized—as all believers are (1 Cor. vi. 19; Eph. i. 13; iv. 30; Romans viii. 9)—are not so filled. (Eph. v. 18; Acts iv. 8; iv. 31; xiii. 9; vi. 3; vii. 55; xi. 24, etc.)

On the day of Pentecost the disciples were first baptized with the Spirit, verses 2, 3; and then filled with the Spirit, verse 4. The baptism made them members of Christ's body, the filling gave them the promised power.

THE EARLY CHRISTIAN CHURCH.

(January 19, Acts ii. 37-47.)

The lesson title would more accurately read "The Early Jewish-Christian Church." From Acts ii. to ix. inclusive the gospel was offered to the Jews, and they were still treated as the covenanted people of

God (verse 39), needing only to repent (μετανοέω—to have another mind, *i. e.*, about Jesus as the true Messiah), and to be baptized as the act of public confession. This is not the message to the Gentile, who is simply to "believe on the Lord Jesus Christ" for salvation (Acts xvi. 30, 31). Indeed, Peter went farther, and promised that if the Jews would even then repent, the times of refreshing would come from the presence of the Lord and He would send Jesus back (Acts iii. 19, 20). The preaching, in other words, down to Acts x., was in the nature of a continued probation to Israel as the covenanted people of God.

The Gentiles, "being aliens from the commonwealth of Israel, and strangers from the covenants of promise" (Eph. ii. 12), could be approached, and were approached, in pure grace. Israel had the promise of Messiah, and believed the promise. To them it was necessary only that they should unite Jesus to the promise in their faith—that is, believe that Jesus was the Christ. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Verse 36. It was *this* message, sent home by the mighty Spirit, which pricked to the heart these Jewish men of prejudice.

It should be noted that "the promise" of verse 39 is not the promise of the baptism with the Spirit, but the promise of the Messiah in the Abrahamic covenant. Gal. iii. 17, 18 ("the promise," "of promise," "by promise"). Nothing is said about the baptism with the Spirit of these day-of-Pentecost converts. Doubtless they were baptized into Christ's body, but if so it was, so far as appears, without outward sign; as the Lord now adds to the church daily such as are being saved. Nor is it said that they were filled with the Spirit. It is both irreverent and unsafe to add to Scripture, or to be wise above what is written.

The heart of this lesson—now that we may come to it with free minds—is that in the lovely behavior of this first church of Jesus Christ we have in perfection the visible outworking of an invisible fact, namely, the vital oneness of these disciples with each other and with their risen Lord by the baptism with the Spirit (1 Cor. xii. 12, 13, 20-22, 25).

The outward marks of this invisible unity were steadfastness in apostolic doctrine, fellowship, breaking of bread, prayer, community of property, a worshipful spirit, and power in service.

THE LAME MAN HEALED.

(January 26, Acts iii. 1-16.)

The thoughtful student of Scripture will remark upon the remarkable prominence given to the miracle described in this lesson. Why should so much space, in a book so condensed, be given to one miracle? Probably hundreds, possibly thousands of miracles equally wonderful were wrought by our Lord and His apostles, which either find no place in the narrative (John xx. 30), or at best the briefest mention (*e. g.*, Luke iv. 40; Acts v. 16, etc.). It is not because this was the first of the apostolic miracles (Acts ii. 43).

It would seem that the answer is to be found in the results of the miracle. The previously mentioned signs and wonders may have been gracious works wrought upon believers within the infant church, and may have been unobserved by the public. But this work was wrought in the most public place in Jerusalem, at the most public hour. It was, so to speak, a challenge of the Sanhedrin upon its own ground. The man upon whom it was effected was well known (verse 10), and the public effect tremendous. Nor was the Sanhedrin slow to take up the challenge, as the context shows. When it is remembered that this was the same body which had sent Jesus to the cross we do not wonder that the disciples who had been both baptized and filled with the Holy Spirit on the day of Pentecost. became afraid (Acts iv. 29) and needed to be again filled (not "re-baptized") with the Spirit for the restoration of their courage.

But the heart of this lesson is in Peter's phrase, "Such as I have give I thee." It is the secret of effective service. The servant of the Lord who is willing to begin just as he is, and with what he has, will inevitably go on to usefulness. D. L. Moody began with what he had, and, though the judicious advised him to keep silence, he went on giving what he had until he had enough to fill the world with the renown of his service.

Paul began with what he had. "Straightway he preached Christ in the synagogues that he is the Son of God" (Acts ix. 20). The great revelations which were to form what Paul called "my gospel" had not yet been given him. One thing he was sure of —Jesus was the Son of God—and so much he instantly preached. The man born blind began with such as he had. He knew that he had been blind, and that "a man called Jesus" had anointed his eyes with clay, whereupon he saw and, testifying to this, he was soon in the presence of the Son of God.

GOLDEN TEXT HOMILIES.

R. A. Torrey.

Lesson I. *"Ye shall receive power after that the Holy Ghost is come upon you." Acts i. 8.*

The one need of the apostles before they took up the execution of the great commission which Christ had laid upon them was power. That is the first need of those who to-day are endeavoring to win men and women to Christ Jesus. It is not enough that we bear witness to the truth, we must bear witness to it with power. Many and many a man and woman is preaching the truth in public or private to-day and no good is coming from their preaching. Why? Because they have no power. The truth they declare does not convince the intellect nor convict the conscience. It does not regenerate and save. Other men and women, often times with less natural ability and even with less knowledge of Bible truth, are being mightily used of God in bringing others to Christ and to eternal life. They have power. We all may have power. The text tells us how. The baptism with the Holy Spirit is for every believer in Christ (cf. ii. 39). When Jesus was exalted to the right hand of the Father He received the Holy Spirit for His whole body, the church, and for every member of it (cf. ii. 33; John vii. 37-39). If any believer in Jesus has not the definite baptism with power, it is simply because he has not claimed for himself that which is his birthright in Christ. Every one who would be used of God in bringing others to Christ, and every truly saved man longs to be used in bringing others to salvation, should ask himself the question, "Have I received the Holy Ghost?" (cf. xix. 2.)

Lesson II. *"The promise is unto you and to your children." Acts ii. 39.*

The promise of our text is the promise of the gift of the Holy Ghost. Both the expression used (cf. i. 4, 5; ii. 33) and the context (cf. verse 38) prove this. Our text then declares that the gift of the Holy Ghost (or baptism with the Holy Ghost; for the two phrases are synonymous cf. x. 44, 45 with xi. 15, 16) was not for the apostles or the apostolic age alone, but for every believer in every age of the church's history, for "as many as the Lord our God shall call unto him" (Acts ii. 39. R. V.). What a glorious thought it is that we have God's own sure word for it that any one of us may have the baptism with the Holy Spirit! But this glorious thought has its solemn side. If it is my privilege to be baptized with the Holy Spirit then it is my solemn duty to be thus baptized. If I am baptized with the Holy Spirit, I will have power for God (cf. i. 8), and there will be souls saved through my work and testimony that will not be thus saved if I am not thus baptized. Therefore, if I am not willing to pay the price of this baptism (and, therefore, am not thus baptized), I shall be responsible before God for every soul I might have saved, who was not saved because I did not pay the price and, therefore, did not receive this power. Have you claimed for yourself this promise which is "unto you"?

Lesson III. *"The Lord added to the church daily such as should be saved." Acts ii. 47.*

The revised version of this passage is not only far more accurate, but also far more

lucid and suggestive. Each day men and women were being saved. There was not a period of great ingathering followed by a period of great stagnation, after the manner of many so-called "revivals." There was constant growth (cf iv. 4; v. 14; vi. 7). That is God's thought for the church. And why were men and women being saved "daily"? Because all the members of the church were "filled with the Holy Ghost" (cf. ii. 4), and because "they continued steadfastly in the apostles' doctrine and fellowship, ... and in prayers." When the church is on that line there will be conversions constantly. These persons who were being saved were "added to the church." When men and women are truly saved they will not live off by themselves, but be brought into fellowship with other believers. Union with Christ involves union with the body of Christ, that is the church. Notice that it was the Lord that added them to the church. The Lord alone can save men, and He alone can add them to the real church. We have altogether too many in this day who have been added to the church by men.

Lesson IV. *"The* LORD *is my strength and song, and he is become my salvation." Exodus xv. 2.*

The LORD, Jehovah, is all in all to those who know Him. He is our strength. We have no strength of our own, and we desire none of our own (cf. Isaiah xl. 29-31). He is our strength, and in Him we can do all things (cf. Phil. iv. 13). With Jehovah, the Almighty, for our strength we will fear no man (cf. Psalms xxvii. 1-3). Why do we fear to undertake great things for God? Because we forget Who our strength is. But He is not only our strength, He is also our joy and gladness, "He is our song." When Jehovah is indeed our song then we shall have melody in our hearts at all times, for He is ever the same. When we have Jehovah for our song then we have the music of heaven here on earth. He is also our "salvation." He is our salvation in the fullest sense. Not only does He pardon our sins, having Himself atoned for them, but it is He Who saves us at every step of the way. No matter what enemies arise He is ever present to deliver. We can never have a moment of fear if Jehovah is become our salvation; for He is always at hand and there is nothing too hard for Him (cf. Romans viii. 31; Hebrews xiii. 6. R. V.).

Young People's Department.

All communications referring to this department should be sent to the editor, Miss Anna W. Pierson, 1127 Dean Street, Brooklyn, N. Y.

Child Life in Mission Lands.

I. China.

I am only a Chinese girl and so I do not count for much. When I was born there was but little rejoicing, because everyone would rather have had a boy than a girl. Some baby girls are so little wanted that they are thrown into the streets to die. My mother loved me and was kind to me, but after my little brother was born I was not of much account. No one had any time or thought for me, and all the good things were given to him. Whenever I cried I was told to be quiet, or the child-thief or some wicked spirit, would get me. This made me stop because I was afraid. I was frightened, too, when I was put to bed at night and would pull the covers over my head to shut out the goblins I thought I saw about me. If my mother had put me to bed and told me about the kind God that the missionary says loves little children, and takes care of them, I think I would have gone to sleep without any fear; but the gods that we worship in the temple are such dreadful looking things that I was more afraid of them than I was of the hobgoblins.

My little brother was born when I was five years old, and such a time as it was in our home. A great many people came to

"Lucky Pearl."

the house to congratulate my father, and flowers and presents were sent to the baby. When he was a month old, invitations were sent to the friends and relatives to come and see him. This was a great occasion and there were many firecrackers shot off in the court. We do this to frighten away the evil spirits. After this my grandmother came into the room leaning on her servant. Her small feet make it very hard for her to walk. She brought on a tray some presents for the baby, which were all wrapped in red paper to insure good luck. Her gifts were a pair of red cloth slippers with a tiger's head embroidered on the toes, and an embroidered cap decorated with a butterfly.

After tea and refreshments had been served to the guests, a barber was called in and the baby was held in front of our ancestral tablets while his head was shaved, and then the name "Flea" was given him. They did not give him a nice name for fear the spirits would think he was very much loved and do something bad to him. This first name is called the "milk" name, because as soon as a boy is six years old and begins to go to school he has another one given to him.

The first time I ever saw my brother he looked like a big, soft blue ball. It was cold weather and he was kept warm by having on four or five cotton-wadded jackets one over the other. That is the way we do in winter, and if it is very cold we say it is "five-jackets cold to-day." One good thing about this custom is that if a baby falls down he does not get hurt, he is so well padded. My brother had red threads tied around his wrists to make him obedient, and charms and money around his neck to keep off the evil spirits. When he took his nap we believed that his soul had gone out for a walk, and if he slept too long my mother was frightened for fear his soul had gone too far and gotten lost, and sometimes she would send a servant to the door to call his name several times so as to show his soul the way back.

As my brother grew older he was very fond of hearing nursery rhymes, and my mother and grandmother and nurse used to tell us a great many.

One of our favorites was about a mouse:

"He climbed up the candlestick,
The little mousey brown,
To steal and eat tallow,
And he couldn't get down.
He called for his grandma,
But his grandma was in town,
So he doubled up into a wheel,
And rolled himself down."

Sometimes I'd play that my dollie was sick, and then we'd say:—

"My wife's little daughter once fell very ill,
We called for a doctor to give her a pill.
He wrote a prescription which now we will give her,
In which he has ordered a mosquito liver.
And then in addition the heart of a flea,
And a half-pound of fly-wings to make her some tea."

Then sometimes I'd take his little foot and play with his toes and say:—

"This little cow eats grass,
This little cow eats hay,

This little cow drinks water,
This little cow runs away,
This little cow does nothing
Except lie down all day.
We'll whip her."

My, how he would laugh when I did this!

My brother was born about three months before New Year's day, and from the day he was born he was counted one year old. When New Year's day came he was two years old and I was six. Every one's age is counted from that day, so we all have the same birthday, and there is great feasting and rejoicing. Every New Year's day the kitchen-god, made of paper, is taken down and burned and a new one put in its place. The burned one is supposed to go to the spirit world and tell all about the family where he has been.

After this we have a big feast. First candy and sweets, then jellies and seaweed or birds'-nest soup, and fish, baked watermelon seeds, rice and tea. When the new year comes in there is a great noise made with gongs and firecrackers, and before daylight my mother would take me to the temple to worship and present gifts to Buddha, so that we would be kept from sickness or harm during the year.

Up to the time I was six years old I was able to run and play and be happy, but since then all has been changed. The day after my sixth birthday my mother and grandmother came and sat me in a chair and said it was time to have my feet bound. I did not want to have it done, but they said I must or no one would ever want to marry me. Small feet are called "golden lilies," and every high-class man wants a wife with small feet. My mother took my little bare feet and turned the toes underneath and then bound strips of strong cloth tightly about them. At first it did not hurt much, but soon they began to ache and pain and I begged to have the bandages taken off. It was of no use, for they were left on day and night, and only taken off once in a while for my feet to be bathed and powdered with alum, and then the bandages were put on again. For days I did little else but cry, and could not sleep at night because the pain was so bad. After this I could not run and play any more, and for a long time I could not even walk; and when I did try I had to hold on to chairs and tables and hobble about slowly and painfully. How I envy the little girls whose feet are not bound. They can run and play and be happy, and do not have to sit still and suffer all the time. I heard the missionary lady

Foot Binding in China.

tell my mother that she believed that this custom would soon be stopped, as many of the high-class Chinese women were not in favor of it. I hope it will, for I should never want to bind my little girl's feet, for I know how much it hurts.

When I was eight years old I had a teacher come to teach me to read. The Chinese characters are hard to remember, but, by learning perfectly a few every day, I was able before very long to read in our "Three Character Classic," and then I studied the "Nyn Shoon," which teaches all about politeness and good manners. I was also taught to embroider, so that I might be able to embroider my slippers and clothes, and I learned to make pretty paper flowers. Except that my feet hurt me, I was happy, and my mother was kind to me, and sometimes took me out with her in the sedan chair to call. I did not see much of my father, as mother and I did not eat at the table with him, but waited until he had finished.

When I was ten years old I was betrothed to a high-class man who had taken a degree because he was so learned. My mother said this was a great honor, and that I must study and work hard that I might be fit to be such a great man's wife. I have never seen him, nor has he seen me, and we shall not see each other until after the wedding. He has sent me some beautiful presents which I shall wear the day I am married. He will send a red sedan chair for me, and I shall go to his house and be married. I do not know when this will be, but probably pretty soon. It will be hard for me to leave my home, and especially my mother, for my mother-in-law will probably make me work very hard and will scold and punish me if I do not do everything well. I hope my husband will be kind to me, if he is not I shall be very unhappy.

When my brother was six years old he began to go to school, and he told me all about it when he came home.

He went one morning with father and mother, and when they came near the school they heard a big noise. All the boys were studying out loud and making all the noise they could. The teacher has a long rod, and he is listening all the time. If he hears a boy pronounce a word wrong he reaches with his stick and gives the boy a rap. As soon as my parents and brother entered the room, the noise stopped and all the boys fixed their black eyes on the new boy. A piece of felt was put by a servant on the floor in front of my brother, and he knelt before the teacher and touched his head to the floor. Next some money was paid and papers were signed, and then my parents went away and left him. He was given a new name which means "happy," and then he was put upon a high stool in front of a table. His teacher gave him a brush and some India ink and showed him how to make a few characters on red paper. These he must learn to make and know the names of. Every day for a long time he had to do this until he knew several hundred, and then he began to read the "Three Character Classic." When the teacher wants a boy to recite he calls him up, takes his book and makes the boy turn his back and recite his lesson. This is called "bey see" or "back-the-book."

When lunch time came the boys unwrapped their parcels and took out all sorts of nice things. Baked watermelon seeds, boiled snails or silk worms, or cold rice and beans. There was tea for all on the table, and if more hot water was needed one of the boys took a few cash (less than a cent) and went to a shop to buy some.

Many times lately a missionary lady has come to our house to talk to mother and me. I like to have her come, she is so gentle and kind. She talks to us about her God Who is loving and good, and Who, she says, will take away all the bad things from our hearts and will help us to be good, and when we die will take us to live with Him in His beautiful home. My mother says she would like to worship this God, but she is afraid her husband will not let her. The missionary said she would pray to her God that my father might learn to love Him. I wish he would, for our gods do not love us or help us to be good, and if we have not been good and obedient we are changed into dogs or pigs when we die. The missionary says her God loves us so much that He sent His only Son to die to save us. I am sure if He loved me so much I would be glad to love Him. Your friend,

"Lucky Pearl."

MONTHLY MISSIONARY SURVEY.

Robert E. Speer.

The death of Li Hung Chang has led to fresh attempts to estimate the character of the great Chinese statesman, but no attempt has proved wholly satisfactory. In England for the past few years it has been customary to depreciate the Viceroy. The London *Times* of June 20th, paid its respects to him in this temper:—

> "He is if possible below the average of his brother Mandarins in falsehood and corruption, but though his ignorance of the true meaning of Western civilization is in many respects profound, it is at least less gross and palpable than that of his rivals and colleagues. He has realized, at any rate, that China with all her millions of men and all her wealth is incapable of armed resistance to the weakest of Western states. He is free from the illusions to which the Dowager Empress and Manchu court party give way when they talk of resisting invasion. He relies on other weapons for baffling the outer barbarians, and it must be owned with shame that he has not relied upon them without success. In meaner arts of Oriental diplomacy, Li Hung Chang enjoys a bad preëminence. Falsehood, evasion, double-dealing, and intrigue are his familiar tools, and of all of them he has proved himself a master."

But this will not be the judgment of the future. Men will then judge Li Hung Chang by the Chinese standards rather than by Western ideals, and will acknowledge that according to his light he served China better than his contemporaries; and while he detested the West and had ample justification for doing so, he saw that his country must be drawn on into some fuller knowledge of Western ways in order to preserve itself. Whatever the final judgment of the man's character may be, it is pleasanter and more just to estimate him favorably now. He never antagonized missions, and again and again spoke with approval and commendation of the work and spirit of the missionaries.

* * * * *

Li's successor in the viceroyship of Chih-li, the capital province, will be Yuan Shih kai, the Governor of Shantung. Yuan has stood like a bulwark against injury and violence in his province, and though his appointment to Chih-li is natural and proper, it will leave the great province of Shantung, filled with hatred of the Germans and general disaffection, in a condition of real danger.

* * * * *

For some years now the amount of traffic in Chinese-owned vessels of the foreign type, *i. e.*, not junks but steamers, has steadily increased. The following statistics of the number of Chinese-owned vessels entered and cleared from Chinese ports and the total tonnage for five years, will indicate how great the growth has been:—

	Vessels.	Tonnage.
1895	6,822	4,965,177
1896	9,917	6,989,208
1897	12,706	7,543,529
1898	17,879	7,936,355
1899	22,548	8,944,819

In 1900, the Boxer year, the Chinese flag covered nineteen per cent of the total tonnage, entrances and clearances, represented and operating on the coast of China. If they have no fit ships of war, the Chinese will not be without a huge navy of ships of peace.

* * * * *

The Church Union movement has appeared in China. Just as the Presbyterian bodies in India are maturing their plans for a united Presbyterian Church of India, and as the Presbyterian bodies of Japan and Korea have already realized their ideal, so now the various Presbyterian missions in China propose to unite their work under one church, "hoping thereby to facilitate the ultimate attainment of wider union." This course was decided upon at a Presbyterian Conference in Shanghai, on October 2.

* * * * *

On the general question of the wisdom of the method of the Western Powers in their course with China, and on the present situation, the following quotations from letters

from two prudent and conservative missionaries are of interest:—

"Every one with whom I have spoken —yes, every foreigner outside of missionary circles as well—deplores the patchwork settlement of the affair which the powers have made. And every American is ashamed of the part our government played in it, notwithstanding the almost universal approval of that policy at home. True it is that America has won in the minds of the Chinese officials a popularity which the other powers have not, but it was won by selfishness and is undeserved. If the other powers had acted in like manner, there would have been no popularity for any of them. Fear and weakness would have been the motives ascribed to all. Only because the others stood firm, and, to a certain extent, at least, brought the Chinese to terms, are the latter able to look upon America's acts as kind. It was far from blood-thirstiness (with which they were freely charged) that actuated the missionaries in their desire for a positive policy, and a truly just settlement of the great event. Not at all to get revenge for the cruel deaths inflicted upon so many of their brethren, but a desire for security against a repetition of such foul crimes, and especially, for the permanent good of China. No class of people has such sympathy for the Chinese nation as the missionaries; no class longs for her eternal peace and prosperity. They all yearn for the setting up of a righteous government—something which China has never had—as the outcome of all the suffering and dying.

"In our meeting there was no talk of retreat along any line. Throughout the entire sessions there was as great a straining at the leash in ambition to advance the cause as if nothing of a discouraging or fear-inspiring nature had ever taken place. Plans were laid out on a larger scale than ever. There is full expectation of the early ripening of the greatest spiritual harvest ever seen in China. So convinced of this are the missionaries that if the church fails to send the needed men and women, that they may be getting the language, and other preparation made for the important crisis, it will seem to them little short of criminal.

"I am convinced that there will never be a righteous government until Christianity permeates the nation. There are spasmodic efforts at reform, and possibly some of them are really altruistic; but a great many of these so-called reformers have for a motive the desire for fame and power for themselves, or the opportunity to put their hands into the public treasury. Some put on the mask of reform, and appeal to foreign sympathy and applause to cover their own vassality. It is a mooted question whether the thirty whom Lien Kwing yi put to death last summer, were deserving of their fate or not."

* * * * *

Some time ago Yuan Shih Kai determined to establish a college for Western education in his capital, Chinan-fu. He invited a missionary to become the head of it. At Ningpo wealthy Chinese have come forward to found a great school, and again they have asked a missionary to take charge. The leader among them in the project is a merchant of great wealth, who writes to the missionary who is coöperating with them:—

"Many of my friends are very much interested when they heard that I am doing the work as to awake our race by the Western education, and they also said that if a missionary combined together to organize the schools is surely reliable. In fact we Chinese are now gradually opened the eyes of the heart to see the true light, and more influence will among the Western people henceforth. In a short time you in China will see many English education schools established throughout the province under foreign missionaries' supervision. They were asking me about the curriculum of the school and there are already many youngsters wish to get the education when established."

* * * * *

In India an interesting missionary figure has passed away in Mrs. Warren of Gwalior. Mrs. Warren went out to India in 1872. She and her husband were located in Morar, in the native state of Gwalior, where they were the only missionaries. In 1877 Mr. Warren died. Mrs. Warren has since continued the work alone. From 1872 to 1899 she stayed in India without a furlough, returning to the United States in the latter year. In New York her towering figure, semi-Oriental dress and commanding bearing made her such an impressive figure that a crowd would be sure to gather around her and the young Hindu Christian whom she had adopted as her son, and brought with her to this country. When she died this summer at the age of 69, the Maharajah, whom she had on her knee as a babe, sent a gun carriage to bear her body to the grave,

acted as one of the pall-bearers, and stayed until the grave was filled; and proposes now to erect a stone over it. Mrs. Warren was no ordinary woman, and the mission work served to develop her strength and originality of character. For 27 years she held alone a state of three million people for the church, and died at last in the field she had refused to abandon or surrender.

* * * * *

The newspapers continue to talk about railroads in Persia. A Russian road from Tabriz to Hamadan and thence to Ispahan and Bushire on the Persian Gulf, is the line now most talked about. There is not the least prospect that it will be built for years. The engineering difficulties, barring the descent from Shiraz to Bushire, would not be so formidable, but the country is too poor to make a railroad remunerative, and the existing necessity of it is not yet so urgent as to lead Russia to sink in it the great capital that would be required. But when it comes it will be an immense convenience, and something more can be made of Persia than is possible under its present utterly incapable and unprogressive government.

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French success in dealing with the Sultan involved, among other things, the strengthening of the hand of the Roman Catholic missionaries in Mesopotamia and the Kurdish mountains. The terms of settlement as stated in the papers embraced the ratification of the choice of a Chaldean patriarch. By various devices the French priests have gained a hold upon the ecclesiastical organizations of Eastern Turkey, and all gain of French prestige at Constantinople will help them.

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Thousands of orphans gathered up by the missions in India are now receiving Christian education. Life is a new life to these children now. A missionary in Western India writes of the little family under the care of herself and her associates:—

"To look at our family of over one hundred children, varying in ages from one and one-half years to sixteen, and all excepting four or five have gotten beyond the stage of weakness and sickness, one might wonder if ever they had appeared at our door, wearing only a dirty loin cloth, and their body covered with a layer of what had accumulated from the days and months of begging and neglect, and whose strength had all but gone; yet they are the same.

"Now some can read the first book, and all sing many gospel hymns, and assist in various work in connection with their meal preparation. They daily grind the portion of grain in the old-fashioned method by sitting on the floor and putting in between two stones the grain by handfuls, then turning the upper stone. They help in the cooking, and are expert in the scouring with earth their brass eating and cooking vessels, and of course they scrub the floor in real Indian way by rubbing with the hand over the earth floor, a lotion of cow manure and water, which does make the whole room clean and keeps away many troublesome creatures.

"They are so loving; and in fact I see no difference between them and our home girls and boys; that is, after they come to us. They watch for your smile of pleasure, they seek to please, and have hearts that overflow with gratitude. I know you would like to see them prepare for bed. Just as soon as the evening meal is over, they put up their brass plates and drinking vessels, and then in the same room, on the same floor where they took their meal, they now take from the line their coarse blanket and spread it, and on the same lie down, drawing another over them. How funny it looks to see three rows of children on the floor, with their blankets so tucked in that they remind one of Egyptian mummies!

"I have taken as my special child for support, a child wife of twelve years. She is of the lowest caste, that is known to be thieves, and in this case it is true, for Kashe's father is now in jail. She grew tired of the life of a slave to her husband's mother and family, tired of being beaten if she failed to gather the proper amount of wood, and ran off, and after wandering for months, came to us, one hundred miles from her home."

These children and thousands more will need constant support for years to come. It was a great opportunity that was given to the missions in this matter. It is a great responsibility now laid upon the home church.

OUR ENGLISH LETTER.

Paul D. Moody.

Nothing has recently happened in the English church more worthy of notice than the appointment of Canon Gore to the Bishopric of Worcester. Nor should anything be of much greater significance to the Christian world at large. In the appointment immediately preceding Canon Gore's, non-conformist England, as well as the established church, considers itself fortunate, for Dr. Moule, the new Bishop of Durham, is larger than any denomination. But on all sides there is equal cause for congratulation in this promotion of Canon Gore. The fact that he has a reputation for being an exceedingly high churchman is well balanced by his great width of sympathy.

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It was only recently that he was invited by the Theological Society of New College, Edinburgh, to deliver its opening address. This he did, choosing as his subject, "A Broader Basis for Church Unity," and this high churchman for upwards of an hour and a quarter addressed Scotch Presbyterians on a most difficult subject, in a way which left nothing to be desired. It is very easy to talk beautiful but empty generalities on church unity, and a large percentage of what is said on this score is simply an interdenominational exchange of compliments. But Canon Gore went to the root of the matter and dodged no issues, and yet by his views carried his audience with him. Such a man is the new Bishop of Worcester.

The choice of Marcus Dods, D. D., as Moderator of the Assembly met with the warmest approval, particularly among the young men of Scotland and the theological students, and much disappointment was felt at his refusal to accept that position. No man in Scotland is doing a nobler work than is Dr. Dods in his preparation of men for the ministry. While such men teach in the Scottish Theological Halls, Scotch ministers will be in demand the world over, and the lecture rooms will be filled by men from every part of the globe.

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Surely the occasion of the appearance of such a book as Dr. Joseph Parker's "Pulpit Bible" is almost a historic event in Christian circles. Anything which bears Dr. Parker's name needs no advertisement or comment and it is mentioned only because many will feel it an event of importance. So many even great men have fallen, of late, into the bad habit of book making that the world pays little attention to the production of a book, but not so in Dr. Parker's case.

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Rev. F. B. Meyer's resignation from Christ Church is an event of importance in Christian London. The work he has done there will long stand. He passes to a wider sphere of usefulness and what London and Christ Church lose, England and the world at large gains.

Religious Thought and Activity.

"Friends" and Foreign Missions. It is said that the English "Friends," who number approximately sixteen thousand, support ninety foreign missionaries, with their native helpers, at a cost of $100,000 a year. This means that each "Friend" annually contributes over six dollars to the work of Christ in heathen lands, an average which no other denomination in the world, perhaps, can show.

God's Word for the Indians of the Andes. The American Bible Society is undertaking the translation of the Holy Scriptures into the Qui-

chua language, which is spoken by the Indians of the Andes dwelling in Ecuador, Peru and parts of Bolivia and Chile and some of the adjoining regions where it has been introduced by Roman Catholic Missionaries. The work on the Gospel of Luke is now complete, and that on the Acts of the Apostles in progress.—*Gospel Message.*

James Chalmers' Successor. That "the stuff of which martyrs are made" is not yet extinct, nor the days when men "loved not their lives unto death" gone by, is proved by the announcement of the London Missionary Society that the "Rev. F. W. Walker has agreed to become Superintendent of the Fly River Mission, New Guinea, in succession to the late James Chalmers, who, with the Rev. Oliver F. Tomkins and several native teachers, was massacred on April 8th last."

Student Volunteer Convention. The Fourth International Convention of the Student Volunteer Movement for Foreign Missions will meet at Toronto, Canada, February 26 to March 2, 1902. Since the organization started in 1886 at Mount Hermon, three conventions have been held, the first and third at Cleveland, Ohio, in 1891 and 1898 respectively and the second at Detroit in 1894. The attendance at each of these gatherings was larger than at the preceding one, and it is expected that the forthcoming convention at Toronto will exceed them all in point both of numbers and interest.

W. C. T. U. Convention in India. The Seventh Annual Convention of the Woman's Christian Temperance Union of India, which met in Cawnpore, October 19-21, was one of the most successful of the series, in point of numbers, good fellowship and interest of themes discussed. Five of the six divisional Unions were represented by delegates from the Madras and Bombay Presidencies, the Central provinces, Bengal and the N. W. P. and Oudh. The meetings were held in the Methodist Church. Mrs. Hoskins, the President of the National Union, occupied the chair during most of the sessions.—*Indian Witness.*

The New York Presbytery in Retreat. The conference of the New York Presbytery, held a few weeks since at Riverdale-on-the-Hudson, was a season of great blessing. Between fifty and fifty-five Presbyterian ministers were present, and much earnest prayer was made for "the sixty churches and chapels under the care of the Presbytery, with their twenty-five thousand members and as many scholars in their Sabbath schools." Several notable addresses were given to which—says one who was present —"it was impossible to listen without the resolution forming, unconsciously at least: 'By the grace of God I will be a better man, and do better work than hitherto.'"

The Moody Bible Institute. The arrangements for the early part of the current year at the Bible Institute, Chicago, are now complete, and the list of special lecturers, with their dates, is as follows:—

January, Rev. Charles Inglis of London.
February, Dr. A. T. Pierson.
March, Rev. George C. Needham.
April, Dr. and Mrs. Howard Taylor of the China Inland Mission.
May, Rev. C. I. Scofield, D. D.
June, Prof. W. W. White of Montclair, N. J.
July, Prof. W. W. Moore of Union Theological Seminary, Richmond, Va. (health permitting).

Other well known Bible students and Christian workers who have been invited for the Summer Bible School are Rev. D. M. Stearns of Germantown, and Rev. Mark Guy Pearse, and Gipsy Smith of England.

Christian Arithmetic. The "Rules for Christian Arithmetic" given below, if diligently followed by all learners in the school of the Master, would work out a "result" that could not but be "right."

Notation—"I will put my laws into their minds, and write them in their hearts."

Numeration—"So teach us to number our days that we may apply our hearts unto wisdom."

Addition—"Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

Subtraction—"Let us cast off the works of darkness, and let us put on the armor of light."

Multiplication—"Mercy unto you, and peace, and love be multiplied."

Division—"Bear ye one another's burdens, and so fulfill the law of Christ.—*Selected.*

"A Little Child Shall Lead Them." The eagerness of many heathen to know more of the truth is shown by an incident related by a Madras missionary. On one of his preaching tours he received an invitation to go to a village never before visited. On his arrival, the people gathered around him and begged him to send them some one to teach them "the sacred book." He asked them what they knew about "the sacred book." To his surprise, an old man, totally blind, said he knew a little of it, and began to repeat in Tamil the first three chapters of St. John's Gospel. In answer to the missionary's inquiries, the old man said that a boy who had been taught in a mission school had worked in this village for a few months. He brought with him a part of the New Testament, and read this aloud so often to the old man that he learned it by heart. Though the boy had been away from the village for a long time, no word was forgotten, and the old man and his people were longing to know more of the precious book.—*Christian Endeavor World.*

International Lutheran Conference. "The tenth general Lutheran conference" for Germany, which recently met in Lund, one of the university towns of Sweden, was the first *international* conference of Lutherans. Six years ago the king of Sweden, who is much interested in church union, sent Bishop von Scheele to the eighth general Lutheran conference, meeting in Schwerin, Germany, inviting the German Lutherans to coöperate with the Lutherans of the north lands. This invitation was accepted in the Lund conference. Delegates were present from Sweden, Norway, Denmark, Finland, Germany, Russia, North America, and many parts of the dispersion. No less than 1,400 representatives of Lutheranism were present, the largest attendance at a conference in the history of the Lutheran church. The bishop of Lund gave the opening address; and the vast audience sang, in German, Luther's Reformation hymn, "Ein' feste Burg ist unser Gott."

The discussion dealt chiefly with home missions, foreign missions, and work in the dispersion.—*Interior.*

The American Board in the Philippines. The American Board of Commissioners for Foreign Missions, says the *Interior,* has felt, ever since the annexation of the Philippines, an earnest desire to enter, along with the boards of other denominations, the peculiarly inviting field of that archipelago. The debt under which the board has struggled for years, however, seemed to forbid any such expansion. But now, simultaneous with the recent liquidation of the debt, has come a five-year pledge from friends not previously contributing to its treasury, which will enable the American board to establish at least one Philippine station. Its location will be fixed on the island of Mindanao, where no other missionaries have yet gone, and the principle of distinct denominational fields which has been adopted by the new Evangelical church of the Philippines will thus not be violated. Mindanao, the southernmost of the group, is generally considered the most pleasant of these islands climatically, but it will doubtless be the most difficult of evangelization, because its population of a million and a half is pretty thoroughly Mohammedan.

The Beauty of Holiness. Dr. Alexander Maclaren's words on "The Beauty of Holiness," as given in the *Christian World Pulpit,* are well worth reprinting. The day has not yet arrived in which this grace will grow without cultivation.

Ugly Christianity is not Christ's Christianity. Some of us older people remember that it used to be a favorite

phrase to describe unattractive saints, that they had "grace grafted on a crab stick." There are a great many Christian people whom one would compare to any other plant rather than a lily. Thorns and thistles and briars are a good deal more like what some of them appear to the world. But we are bound, if we are Christian people, by our obligations to God, and by our obligations to men, to try and make Christianity look as beautiful in people's eyes as we can. . . . . It may be a modest kind of beauty, very humble, and not at all like the flaring reds and yellows of the gorgeous flowers that the world admires. . . . . But unless you, as a Christian, are in your character arrayed in the "beauty of holiness," and the holiness of beauty, you are not quite the Christian that Jesus Christ wants you to be; setting forth all the gracious and sweet and refining influences of the Gospel in your daily life and conduct.

American Missionary Association. This Association held its anniversary at Oak Park, Ill., in the Congregational Church of which the Rev. Wm. E. Barton, D. D., is pastor. The attendance was large and enthusiastic. The secretary's review of the work of the Association showed the extent and value of its operations. One specially notable feature is found in the fact that despite an increase in expenditures this is the fourth year that the Association has reported all obligations met and no debt at the close of the year, and it is the seventh year since it created any new debt. The following statistics show the character and breadth of its work: In the South it has 81 schools, with a total of 14,688 pupils and 474 instructors. In Porto Rico—two schools, eight instructors and 306 pupils. Church work in the South—228 churches, 140 ministers and missionaries and 12,050 members. Indian missions show 20 churches, 52 out-stations, 1,414 members and 2,625 in Sunday schools. Five Christian schools have 211 pupils. The work carried on in Alaska is not large, but prospering. Among the Chinese there are 21 missions, with 15 Chinese and 31 other workers, with 1,385 pupils in schools. Very successful Japanese work has already begun in Los Angeles and in Fresno.—*Christian Intelligencer.*

The American Y. M. C. A. At the jubilee dinner at the Waldorf-Astoria in November given by the International Committee of the Young Men's Christian Association, Dr. Lucien C. Warner, who presided, told of the growth of the work during the half century of its existence.

There are to-day 1,476 associations in North America; 161 railroad associations; 577 student associations, a membership of 268,477; secretaries and other employed officers, 1,609; buildings, 391, valued at $21,445,415; annual expenditure of the associations, $2,930,899; associations reporting gymnasiums, 507; educational classes, 330; Bible classes, 842, and work for boys, 401; there are 43 international secretaries; expenditure for international work, $136,839; State and provincial secretaries, 64, with an expenditure of $128,114.

"All One in Christ Jesus." There is no "uncertain sound" about Dr. Charles Parkhurst's attitude towards denominationalism as given in the *New York Independent.* He is quoted as saying:—

We talk about the Wesleyans, and we call ourselves by the name of Calvin; and yet for Christians to group themselves together according to any other grounds than those laid down in Christ, and to classify themselves under any human leadership, even though it be the leadership of an apostle, is exactly what St. Paul sternly rebuked when he forbade the Christians of Corinth to be known by the name of Paul, Apollos or Peter. Such is the situation, and the best thing we can do is to face it. The fact that we are accustomed to the present condition of things, in this particular, has no bearing upon the case; the fact that it is the general usage of Christians to do precisely what apostolic word and example vetoed, and to allow churchly following to be affected by considerations that are aloof from the genius of this whole Christian matter, has no business to come into the account with us. It is not for us to ask whether undenominationalism is "feasible," whether it would be revolutionary, whether it would not issue in a general disturbance of existing relations. That is not our matter. Christ's will in the premises is transparently clear, and His will is our law. The thing He believed in, labored in behalf of, and prayed for, was not a federation of doctrinal schools, but a solid family of Christian disciples.

A Famous Room. The following description of the room which saw the founding of the Young Men's Christian Association is given in a recent number of the *Century* by one who had the privilege of visiting it and the honor of dining with the man to whom this great institution owes its being.

> One dull London day I sat at luncheon in a room which is, in some ways, one of the most interesting in the world, with a man who, judged by a central act in his life, stands among the notable figures of the nineteenth century. The table at which I sat is historic. Round it, one day in June, fifty-seven years ago, a band of London young men gathered—not more than a dozen in all. The man who sat with me was their leader. Guided by him, they established the greatest religio-civic body known among men since the dawn of Christianity. It was in this room, at this table, that George Williams founded the Young Men's Christian Association, recognized by progressive men, in and out of the Church, as one of the most powerful agencies of modern life for the physical, mental, moral, and religious betterment of young men.
>
> When I called at the office of this white-haired yet young-faced old man one late September day in 1897, I found him sitting in his little private office in the building in Paternoster Row, known wherever there is a member of this great association. He invited me to go up to the room, on the third floor of his great business house, unchanged since the day when he and his young friends gathered while he outlined to them his plans for the new organization. The room remains as it was on that memorable occasion, nearly sixty years ago. It is an oblong, low-ceiled room, with the long table at which the young men sat standing in the middle of the room. On the walls are photographs of important events in the life of the organization, taken in many parts of the world.

Mission Work in Persia. Writing to friends in England, Mr. J. L. Potter, of the American Presbyterian Mission, Teheran, tells of encouraging progress of mission work in Persia. Early last year a successful effort was made to occupy Kazvin (an out-station of Teheran) by a missionary party. After describing the journey thither, and the warm reception of the inhabitants, Mr. Potter proceeds:—We planned a visitation of villages near Kazvin, going out one day each week, spending the day at a village and returning at sunset. Later on, we each took a quilt, etc., for a bed and spent a night out making the trip cover two days, and in this way reaching several villages each trip.

Besides visiting a number of the Armenian villages in the Karaghan district, we stopped at several Turkish villages, and in three of them read the Scriptures and preached Christ publicly in the street or gateway. At the first village on the tour, where we stopped for the night, I had a large crowd of listeners, in the passage-way leading in from the gate, which completely blocked the road. At this village there was so much readiness to hear, that when I went to the room assigned me for the night, and was about to spread my quilt for a bed, a little company gathered in the room, and wished to hear more from the Book. Although my eyes were already tired from reading in the twilight, that request could not be refused, and so we had a half-hour or more of reading and explanation before we retired for the night.

The Karaghan trip lasted nine days, and during those days we visited nine villages. It may be mentioned here that in several villages friends secured through the medical work gave us a good introduction, thus obtaining us a friendly welcome. We met no opposition while on the tour to Karaghan, and in Koordish, Turkish, and Persian villages were well received.—*Christian (London).*

"Your Pupils of the Night." An appeal has come to the officers of the American Board with this signature, followed by one hundred and ninety-three names. They stand for Chinese pastors, teachers, students and members of churches in the district of Shao-wu. Last year, in the Boxer outbreak, the mission houses of that station were looted and the native Christians attacked and plundered. The authorities have voluntarily paid an indemnity, which allows the rebuilding of the houses. The work has begun again with promise, but lacks leaders. This call from "pupils of the night" seems to us one of the most remarkable documents in missionary literature, and is itself a harbinger of the day,

near at hand, when the Sun of Righteousness shall rise on the vast empire of China. The appeal, a translation of which is printed in full in the *Missionary Herald,* says in part:—

> In obedience to the Lord you have sent forth the teaching, and you love to have it come even to the far East. We are Chinese subjects of the province of Fuhkien, and dwellers for generations in Shao-wu. During the past twenty and more years, through God's grace, we have been favored with your messengers to the number of ten and over, who have instructed us face to face; and though ocean after ocean intervened to separate them widely from us, yet they in their kindness were willing to come. But of these some, alas, through failing health, have gone again to their native land, or have returned to glory, or have for one reason or another been transferred to the provincial city; and now there remains just one clergyman, one male and one female physician and two single ladies. But the field is one hundred and fifty miles square, and there are over twenty chapels. The physicians and ladies have their own special work, and the strength of one elderly clergyman all alone will not suffice. We entreat you; and we reverently ask the peace of the Way upon you; and peace and joy from rare fountains, sure that you will love and care for us.—*Congregationalist.*

Work at Home and Abroad.

Receipts.

The following contributions have been received during the month of November:—

Pandita Ramabai's Work for India's Child Widows:

Miss A. L., Chicago, Ill.	$ 10 00	
J. L. S., Forrace, Pa.	1 00	
Sunday-school Class, Chicago, Ill.	12 50	
G. D., Toronto, Ont.	5 00	
A Helper, Lodgepole, Neb.	5 00	
F. J. H., Batavia, N. Y.	50 00	
Collection, W. H. M., Baltimore, Md.	257 78	
		$341 28

Mr. J. D. McEwen's Work in South America:

D. McE., St. Elmo, Ont.	$ 5 00	
A Friend, St. Elmo, Ont.	5 00	
A. M. V., East Northfield, Mass.	3 00	
		$ 13 00

Dr. Paton's Work in the New Hebrides:

W. A. J., Hamilton, Ont.	$ 2 00

Bishop Thoburn's Work in India:

W. J. S., Philadelphia, Pa.	$ 30 00	
Mrs. M. L. S., New York City	50 00	
		$ 80 00

Religious Literature in Prisons:

Miss F. J. H., Batavia, N. Y.	$ 14 00	
W. J. S., Philadelphia, Pa.	10 00	
F. M. S., Beachmont, Mass.	2 00	
		$ 26 00

India Presbyterian Board:

G. F. M., Camden, Ark.	$ 5 00

Personalia.

Rev. Milford H. Lyon and **Mr. George A. Williams** recently completed a three weeks' mission at Port Huron, Mich.

Messrs. Davis and **Pike** recently concluded a successful mission in Elmira, N. Y., working in connection with the South Side Baptist Church.

Evangelist C. L. Evarts conducted a series of union evangelistic services at Ashtabula, Ohio, in November, and at Zanesville, Ohio, in December.

Rev. N. B. Randall, D. D., recently held union gospel meetings in Sussex, N. J. His permanent address is 10 Girard Avenue, East Orange, N. J.

We regret to announce the death on November 20, of **Mr. J. H. Burke,** who was for some years associated with Mr. Moody as an evangelistic singer.

Mr. H. B. Gibbud, who for some months past has been suffering from an affection of the heart, died at his home in Springfield, Mass., on December 3.

Dr. P. S. Henson, of Chicago, has accepted the pastorate of the Hanson Place Baptist Church, Brooklyn, which has been vacant since the removal a few months ago of Dr. A. C. Dixon to Boston.

Rev. Arthur Smith and **Major Frederick S. Marquis** recently held a series of union gospel meetings at Warsaw, Indiana, upon which God unmistakably set His seal in the conversion of many souls.

Mr. William Laumaster, for many years an efficient general secretary in Young Men's Christian Association work, has decided to enter the evangelistic field. His address is 106 Front Street, Danville, Pa.

Mr. R. E. Johnson, who on account of ill health was compelled to give up his evangelistic labors for a few months, has now recovered and is making arrangements for his winter's work. He may be addressed at 80 Institute Place, Chicago, Ill.

Evangelist Robert L. Layfield closed a series of gospel services at Carthage, Mo., December 1, and from there went to Richmond, Kansas. He begins union meetings at Tonganoxie, Kansas, January 1. His address is 70 South Seventeenth Street, Kansas City, Kansas.

At the conclusion of their labors in Avoca, Iowa, **Messrs. A. J. Fitt** and **G. A. De Howe,** began work at Hancock, Iowa. With the new year they commence a series of gospel meetings at North Branch, Iowa, and from there proceed to undertake evangelistic services in Illinois.

Rev. R. A. Torrey, of Chicago, accompanied by his wife, is just starting upon a missionary tour around the world upon which it is expected he will be absent from America for twelve months. Sailing December 28 from San Francisco, he goes first to Japan, then to China and next to Australia, which he is visiting at the invitation of the Evangelization Society of Australasia, and where he is due early in April. The return journey, which according to present arrangements is to be entered upon in September, will be by way of India, the Holy Land and Great Britain.

Northfield Extension Notes.

Rev. G. Campbell Morgan's engagements for the first month of the new year are as follows:—

January 5—19 Brooklyn, N. Y.
January 20—31 New York City.

Rev. H. W. Pope is to spend the early part of the month in Philadelphia working in connection with the Presbyterian Evangelistic Committee. His later movements are not yet finally settled, but the probability is that he will join Mr. Morgan in his work in Brooklyn and New York City.

The encouraging conditions under which Mr. Morgan began his work in Chicago continued throughout the three weeks of his stay in that city. The Lecture Hall at the Bible Institute quickly proved too small to accommodate those who came for his early morning lectures on "The Crises of the Christ," and the Chicago Avenue Church was brought into requisition.

The meetings both at Youngstown, Pa., and at Lane Theological Seminary, Cincinnati, were also largely attended, and from the first the interest steadily deepened.

As we go to press Mr. Morgan is beginning work in Denver, Colorado.

Northfield Items.

It is now twenty-two years since Northfield Seminary was established and twenty-one years since Mount Hermon first began its work. Starting with scarcely a score of students the first year in each institution, the schools have now had a total attendance in the past twenty years of over six thousand students. The present enrollment is the largest on record that the institutions have ever experienced, there being four hundred and two young ladies in Northfield Seminary and four hundred and fifty-seven young men in Mount Hermon, or a total of nearly eight hundred and sixty.

During the past two years the schools have continued with the same progress and growth that has characterized them heretofore, and for the second term at Mount Hermon there is a larger number of applications already on file than have ever before been received.

The trustees of Mount Hermon Boys' School are pushing forward plans for the erection at an early date of a new dining hall. The present building was erected in 1884 when the enrollment was only half

what it is at present. Since that time the school has grown until it is now necessary to have the students take their meals in two divisions, and the result is very unfortunate in many ways, both in consuming so much time, and making added work with limited facilities.

A number of friends have contributed to the new dining hall, however, and special effort is being made to erect a building that will be capable of holding all the students now enrolled at one time, and so designed that it may be eventually enlarged to accommodate greater numbers as the school continues to grow. The proposed building will cost about $50,000, and efforts are being made to raise this sum among friends of the school.

Rev. John T. Stone, pastor of the Brown Memorial Church of Baltimore, is to be the special speaker on the "Day of Prayer for Colleges" at Northfield. Dr. Stone's predecessor, Rev. Maltbie Babcock, was always popular at Northfield, and the presence of Dr. Stone is looked forward to with great pleasure.

The dates for the Students' Conference at Northfield have been fixed for June 27-July 6 inclusive. The same attractive program as in previous years is being arranged. Among the speakers to be announced at the present time are Messrs. Robert E. Speer, G. Campbell Morgan, John R. Mott, Prof. Bosworth and Prof. King.

The dates of the Northfield Young Women's Conference are announced as July 11-20 inclusive. The full list of speakers is not yet arranged, but among those who expect to be present and take part are Messrs. G. Campbell Morgan and Robert E. Speer.

The August Conference will be held July 31-August 17 inclusive. Revs. F. B. Meyer of London, G. Campbell Morgan, Drs. A. T. Pierson and C. I. Scofield are expected to be present, and others will be announced later.

EDITOR'S CORRESPONDENCE.

In a recent letter from Mr. J. D. McEwen he relates some interesting incidents of the work of Christ in South America from which we extract the following:—

Some years ago a Bible was given to a man, who, after reading it for a while, returned to his idols, and gave the Bible to another man. Some months since, the first owner of the Bible tried to cross a river, but, being under the influence of drink, was drowned. This sad event awoke the second owner of the Bible. He had read it from beginning to end, but now was aroused to think more seriously of his need of life made sure for eternity. He invited me to his house. When I arrived I found a family of twelve children, the husband and wife and a colored servant. They were all ready to hear the gospel and now for the first time had the opportunity. I preached from John xiv. 6: "I am the way"—the open way, the narrow way, the free way, the only way, the glad way, and the way home. Later the man made up his mind to confess Christ and return his idols to the priest. He and the whole family have given evidence of a changed life. They have given up dancing and carousals, have invited their neighbors to come and hear the Word, have won a brother and mother living near, and sent packets of tracts and gospels some forty miles in the woods to relatives of his wife, who sent word they would like to have him take the missionary on a trip to their place.

One member of the little flock has taught her husband to read the Bible, he being forty-seven years old. He is growing in earnestness and has shown himself strong to work with his neighbors and yet stand aloof from their gross ways. . . .

"We are like brutes; we do n't know how to read, and we have no teachers. We wish you would help us to learn; please come again soon." Such are samples of the longings of many poor people who with better advantages would shine in their hut homes. Yours in the work,

J. D. McEwen.

Orobo, Bahia, Brazil.

Letter from Dr. John G. Paton.

Dear Mr. Moody:

I do not know how to express my gratitude to you and the helpers of our mission for the additional amount received from you per Dr. R. M. Sommerville.

I can only express my thanks most cordially and wish you and yours and the Lord's work in your care every blessing and success in our dear Lord Jesus Christ.

I am yet confined to the house. My head for a week past has been somewhat better, encouraging us to hope that I may soon now get over it and be able again for active public work for our mission. For the islanders I am now carrying through the press two books (which I have translated), and have intense desire to return with them by the ship leaving Sydney on the first of next month, but in my present state of health the doctor and committee here forbid it for the time being, which is to me exceedingly disappointing, and now it is likely I will not be allowed to go till March, within a month of the usual close of the fever season there.

Letters just received from the islands speak of encouraging success in the mission work at every station, but at or near one of the stations on Tanna four persons were shot in one place, an old woman at another, and a zealous evangelist at a third, because of his earnestness in urging his people to give up heathenism, and give their hearts and lives to Jesus and His service. So the dark places among the heathen on the New Hebrides are yet full of the habitation of horrid cruelty in destroying each other and in acting toward each other, from which none are exempt. Two of the four men shot were active young chiefs. The old woman was shot and mangled when the people of her village were away at church at the communion. Yet in the district the gospel's work is advancing steadily.

The great anxiety of our missionaries and Christian natives just now still continues to be the fear of French annexation, for which the French seem rapidly preparing, while—so far as we know—Britain quietly looks on, and says they cannot annex the group while their present agreement not to annex continues. The Frenchmen purchase land from the natives for rifles, and then for made offences forced upon the natives as fines, take the rifles from them again, kill their hogs and destroy their plantations in tyrannical oppression.

Pray for us and our work as we do for you and yours, and in deep gratitude with every good wish, I am

Yours faithfully,

JOHN G. PATON.

Biblical Notes and Queries.

C. I. Scofield.

W. E. B., Kirkwood, Missouri.

1. "Churches" in Gal. i. 2 refers to local assemblies in Galatia, a province in the heart of the peninsula of Asia Minor. "Church," in Eph. v. 32, refers to "the church which is his body" (Eph. i. 23) formed of all believers from Pentecost to the rapture (1 Thess. iv. 14-17), by the baptism of the Spirit (1 Cor. xii. 12, 13). In Eph. v. 32, however, the church is seen rather in its marriage relation to Christ than as His body. It is the sense of Genesis ii. 22-24. Eve was in a true sense the body of Adam (verse 22), but was also his wife.

2. This question: "Did John the Baptist and Jesus seek the same end in their preaching and baptism?" cannot be answered categorically. (1) Jesus did not baptize. John iv. 2. (2) The inference is that Jesus' disciples baptized as did John "with the baptism of repentance" (Acts xix. 4; Matt. iii. 2) unto the kingdom as "at hand," since both John and Jesus and His disciples, preached the kingdom of heaven as "at hand" (Matt. iii. 2;

iv. 17; x. 5-7). (3) But the preaching of Jesus and of John, alike in the message, "the kingdom of heaven is at hand," had this great distinction that John's preaching was concerning "one who should come after him," while Jesus preached Himself as the One Who had come. Both, however, were prophets to Israel, and neither had a message to the Gentiles (Matt xv. 24; Romans xiv. 8). Doubtless the Judean ministry of Jesus laid the foundation doctrines of the grace to be preached to the whole world, but it required the death and resurrection of Jesus to give the *facts* upon which those doctrines could be preached (Romans iii. 24-26; iv. 24; v. 9; 2 Cor. v. 18-21).

3. John's baptism brought his disciples into an attitude toward Christ of expectant faith (John i. 29-37; Acts xix. 4).

4. Acts xix. 5 certainly asserts that the disciples of John the Baptist whom Paul found at Ephesus, and who had been baptized with John's baptism (verse 3) were, upon hearing Paul's explanation, "baptized in the name of the Lord Jesus."

5. There is no authority for affirming that all of John's disciples afterward received Christian baptism. An assertion either way would rest upon a mere inference.

6. There is no vestige of authority for the assertion that Jesus' disciples, made before the crucifixion, were "re-baptized as they believed after the Pentecostal outpouring of the Spirit." If any of Jesus' followers had not really believed before Pentecost that He was "the Christ the Son of the living God" (Matt xvi. 16; 1 John v. 1), but were among those who "gladly received his [Peter's] word" on the day of Pentecost, then such certainly were baptized on that day (Acts ii. 41). But even if it be assumed that some of Jesus' disciples were not converted until after Pentecost—and it would be pure assumption, for no word of Scripture affirms it—it could not be positively affirmed that their baptism on that day was a "re-baptism," for except the Apostles John and Andrew, there is no evidence that any of Jesus' disciples were baptized, though it is a reasonable conclusion that they were.

The truth is that much of the most dogmatic present-day teaching is an immense superstructure of inference and assertion, resting upon nothing in Scripture, or, at best, upon a slender foundation of intimation. An instance of this may be seen in the unqualified assertion of some that the disciples passed the ten days' interval between the ascension and Pentecost in prayer for the baptism with the Holy Spirit! And this not only without a syllable of Scripture to prove it, but in face of the recorded fact that at least part of that time was spent in electing an apostle in the place of Judas. It is such recklessness of statement which has given some shadow of justification for the assertion that "anything may be proved by Scripture."

Mrs. P. W. S., Maine.

1. It is not Scriptural to say that a justified believer is ever lost. Romans viii. 30 alone would be conclusive upon that point. "Whom he justified them he also glorified;" and justification is the immediate answer to faith. Romans iv. 3, 23-25. But the believer's assurance rests, (1), upon the finished work of Christ in putting away his sins (Hebrews ix. 12, 26; 1 Peter ii. 24; Romans viii. 33, 34). (2) Upon the keeping power of Christ (Hebrews vii. 25; 1 John ii. 1). (3) Upon the express promises of God (John x. 28, 29; vi. 37-40; v. 24, R. V.; xiv. 19.). (4) Upon the Father's faithfulness to a trust reposed in Him by the Son (John xvii. 11, 15, 24, R. V.).

2. The book and the addresses to which you refer seem to me sound and biblical.

C. C., Quebec.

The desire to which you refer is God-given and is in no way sinful in itself. It is sinful only when allowed outside of lawful marriage.

S. E., Seneca, Kansas.

The passages to which you refer are certainly inspired.

Our Book Table.

"A journal ought not to try to cope with all the trash that is published, but to pick out good books and give them serious consideration."—*Robertson Nicoll.*

[Books for review should be sent to Box 65, East Northfield, Mass. All books received will be acknowledged, but will receive more extended notice or review in the discretion of the editor.]

FROM BRADFORD TO BACON.

Ten New England Leaders. By Williston Walker, Silver, Burdette & Co., Boston. Cloth, 5½x8, pages 471.

The ten leaders are William Bradford, John Cotton, Richard Mather, John Eliot, Increase Mather, Jonathan Edwards, Charles Chauncey, Samuel Hopkins, Leonard Woods, and Leonard Bacon. Bradford was born in 1590 and Bacon died in 1881, so that the collective lives of these ten men cover the entire history of Congregationalism within the lines of self-development. For the changes since 1881, more radical and revolutionary than any in all the long and honorable history of the movement, are none of them due to the thinking of Congregational leaders, but to the surrender of all initiative on the part of the men to whom the denomination naturally looked for leadership to the purely external influence of Germany.

The orderly evolution of doctrine within Congregationalism has been for twenty-five years under arrest. During that time not a single noteworthy book has appeared which did not owe its being to German thinking; which had not been preceded by a German book upon the same theme. This singular fact is without parallel in the doctrinal history of the Church of Christ, and we must go to secular history to find its like in the invasion of Italy by the Goths.

The illustration holds at more points than one, and particularly at this, that Gothic and Roman ways of looking at things were not more unlike than the German and the Puritan New England ways.

If at first thought the title seems too ambitious, it will be remembered that, in a degree never equalled except in Israel, New England has been formed upon religious ideas. That the day of ministerial leadership in New England has ended does not alter the fact that for two hundred years the most potent influence in shaping New England ideals and New England character was the ministerial influence.

But the selection of the ten is open to serious question. Doubtless Bradford, Cotton, the Mathers, Edwards, Chauncey, and Hopkins were true leaders, though with great inequalities in the extent of their following. For Cotton, Chauncey, and Hopkins are by no means in the class with the Mathers, while Edwards bulks so immeasurably beyond them all, that, were there not a name in New England doctrinal leadership which is not amongst Professor Walker's ten, Edwards must stand alone. We refer, of course, to Bushnell. Almost at opposite poles temperamentally, these two, Jonathan Edwards and Horace Bushnell, were in stature and girth as giants to common men in comparison with all other New England leaders.

Why Bushnell—or even Park—should have been excluded while room was made for Bacon and Woods, is a mystery upon which Professor Walker throws us no light. For in real leadership Bacon was surpassed by a dozen of his contemporaries; among whom, not to mention Bushnell, Edwards A. Park, Lyman Beecher, Henry Ward Beecher and Dr. Kirk occur readily to the mind.

In point of fact Leonard Bacon was not a

leader of New England. His strongest years were spent outside the Abolitionist ranks, and though the civil war found him a sterling patriot, he had done but little to heat or weld the North for the struggle. His famous retort upon one who rebuked him for irreverence shows his attitude toward the Abolitionists: "Me irreverent! Why I never speak disrespectfully of the devil himself, and only occasionally of William Lloyd Garrison." If Bacon was selected because of his original and picturesque character, a better subject was at hand in Lyman Beecher.

That Professor Walker has done his work in masterly fashion goes, of course, without saying. Apparently in every case he has ascended the stream of authority to the source, and he speaks therefore with authority, and, as ever with marked charm and interest. Whoever would know the course of Congregational thinking for three hundred years, or until Congregationalism for a time ceased to think, may have it from this book with accuracy and he will find himself well entertained on the journey.

Two impressions remain to at least one reader of this strong book. The first is, that the Puritan churches owe less to their leaders than is commonly supposed. For there is an influence of those churches upon the best life of the nation which is not accounted for by the genius of their leaders. It is the weight of character rather than of eloquence or of learning, whether of pastors or of people, which has for three centuries, given to the Puritan churches their unique influence upon the life of the world.

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The Evangel of the Risen Christ. By Henry Varley, Revell Co., New York. Cloth, 5x7, pages 400, $1.25 *net.*

Of this strong, mature and suggestive book the most obvious thing to say is that it is timely. To a far greater degree than is commonly realized the importance of the resurrection, both of Christ and of the believer, has ceased to be felt in Christian thought. The whole truth concerning resurrection has dropped out of the consciousness of the average believer. He does not so much disbelieve it as cease to think about it, because he regards it as of slight importance.

A recent remark of a well-known minister fairly expresses this indifferent attitude. "Why," said he, "should we care what became of the human body of our Lord? *He* is indestructible; *He* is somewhere, and it is that which is important. For the same reason I care little what becomes of *my* body. If I go to heaven when all's done what matters a worn out body?"

But Paul centered the truth of the Christian revelation, and the efficacy of the work of Christ upon the fact of His resurrection. And he as positively made the first resurrection at the parousia of Jesus Christ to be the goal of the believer's hope.

Doubtless to the failure to connect the *fact* of our Lord's resurrection with His wonderful resurrection *ministry* is largely due the prevailing indifference to the fact. It is at this point that *The Evangel of the Risen Christ* is timely. For Mr. Varley's book is really an exposition of that ministry, and of the message which goes with it. In such chapters as Resurrection and Baptism; Resurrection and the Lord's Supper; Resurrection and the Aaronic Priesthood; Married to the Risen Christ; Christ's Resurrection and His Deity; and Resurrection and the Godhead, the vital nature of this great truth is enforced.

In additional chapters the author exposes some of the sophistries of the destructive critics; and, though the thongs of his logic and his wit are well laid on, the temper and spirit are admirable.

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Two Centuries of Christian Activity at Yale. By James B. Reynolds, Samuel H. Fisher, and Henry B. Wright, G. P. Putnam's Sons, New York. Cloth, 6x8¾, pages 367.

This handsome volume was prepared in anticipation of the recently held two hundredth anniversary of the founding of Yale.

Perhaps this fact is to be regretted. Certainly it will be matter for profound regret if it is inferred that the book is in any sense a mere statistical report, or that the extraordinary interest of the book depends upon its incidental connection with an anniversary.

From every point of view *Two Centuries of Christian Activity at Yale* deserves reading for the story it has to tell. Yale has

PRESIDENT HADLEY.

been called with reason "the most American institution in America"; by which, of course, is meant that the college, and more recently the university, have ever been responsive to the best American ideals of personal character, and of national self respect. This is true, but the deeper truth is that Yale has done more than any other American institution to create those ideals. One has but to read the roster of her sons to see the truth of this. For on every throne of power in American life—the bar, the pulpit, the medical profession, the congress, the press, the mart, and the railway —Yale has ever seen her sons seated.

If other universities have been a little too conscious of Oxford and Berlin, a little too fearful of being thought provincial, Yale has not. To be the first of American universities has quite contented her, because she has believed that nothing could be much better.

No one can read this book without the conviction that to the religious life of Yale, always kept alive and unashamed, has been due in no small degree the remarkable power over American life which Yale incontestably has exercised.

It is a matter for gratitude to God that never before in her long history has that life been so abundant and aggressive as now. We commend this book to all young men, and especially to all friends of Christian education the fire of whose hope may be burning low.

It is a pleasure to call especial attention to the chapters written by Mr. Henry B. Wright. This is not to say that the book is unequal in power or interest, but only that Mr. Wright's work seems especially good.

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A Life of Francis Parkman. By Charles Haight Farnham, Little, Brown & Co., Boston. Cloth, 5¾x8½, portrait, pages 393.

Francis Parkman was a man of letters who did work of abiding value and of great and peculiar charm. Indeed, it may be doubted if the work which he did will, in his chosen field, ever be surpassed. He had access to all of the sources, and his diligence missed nothing. No one writer of our generation has done more than Parkman to permanently exalt the reputation of American letters.

But apart from the interest of his work, Parkman was a most interesting man. With the story of his almost life-long struggle with a physical condition which would have condemned a less resolute man to utter invalidism if not to insanity, the world is familiar, but none but those very near to him have heretofore known how desperate was the struggle, nor with what resources of will, of courage, of cheerfulness and common sense he fought his losing fight. Practically, he never knew an hour of physical fitness for work, and yet against this all but insuperable obstacle he took long journeys, toiled through tons of dreary archives, and triumphantly finished his life work.

If any story of human heroism is worth telling surely this is. Of great value, too, are the letters to and from famous and interesting personages which now are given to the public for the first time. Altogether, Mr. Farnham has given us a noble biography of a noble man.

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The Making of an American. By Jacob A. Riis, The Macmillan Co., New York. Cloth, 6¼x8½, pages 443, $2.00 *net.* Eighty-four illustrations.

The most American book of the year. *The Making of an American* was written

JACOB A. RIIS.

by a Dane, fifty-two years old, who is, perhaps, the best American in America to-day. As the title indicates, the book is the story of how this Danish man got made into an American. It begins with a love story and ends in a love story—the same love story at beginning and ending—the story of how a boy began to love a girl on an old bridge in Denmark and of how he still loves her in a typical American home outside New York City. It seems too good to be true, but is every word sober narrative.

And in it all we have such a disclosure of a sweet-natured, manly man, a great lover of men and children, particularly if they are poor and hard bestead in the battle of life, that we all become personal friends of Jacob A. Riis as we read.

But all this does not say the essential thing, which is that this book could never have been even imagined in any other land. All countries receive aliens to citizenship, but no other country but the United States dreams of assimilating them. Many a British subject was born in other lands and came under the protection of the Lion and Unicorn by naturalization—fifty years ago, it mayhap. But no one dreams of making Englishmen of them. The significance of this book is that it not only tells the story of a Dane who became not merely an American citizen but an American man, but shows how the transformation was wrought.

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The French Academy. By Leon H. Vincent, Houghton, Mifflin & Co., Cambridge, Mass. Cloth, 4¼x7, pages 159, $1.00.

In *The French Academy,* Houghton, Mifflin & Co., daintily set forth another of Leon H. Vincent's exquisite French literary studies, not the least charm of which is a style truly French in lightness, precision and restraint, without at all ceasing to be idiomatic English.

Like the author's "Hotel de Rambouillet and the Précieuses," and "Corneille," the present work shows admirable judgment alike in what is said and in what is left unsaid. The story of the academy is told with humor and yet with sympathy. There is an entertaining account of the incessant assault of satire and lampoon which the academy has sustained from first to last, from Saint-Evremond and Mènage to Daudet. Singularly enough the wittiest of all the gibes, that famous mock epitaph which Piron composed for himself: "Here lies Piron who was *nothing*—not even an academician," is omitted.

But clever as are Vincent's studies in the literature and literary history of France, one wonders when he is going to begin to use his remarkable style seriously. Surely he knows his Paris too well to need to be reminded of the art students in the gay capital, who, long since arrived at a perfect technic, remain always students, never using their skill upon a great serious work, but producing only amazingly clever studies.

The great work of the Académic as all the world knows was the compilation of an authoritative dictionary, the plan of which was to include all French words of respectable ancestry and associations, and to ignore all other and baser words. Nothing could be better than Vincent's commendation of this plan as against the more recent American idea of raking the very gutters of speech that the newest dictionary may be advertised as containing so many thousands of words more than its predecessors. "The evil would be slight were it not that these books go into schools, and children are taught, or at least allowed to believe, that a word is fit for use because it is a dictionary word. The reverence by the public paid to a dictionary is as comic as it is simple-hearted."

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Constantinople and its Problems. By Henry Otis Dwight, Revell Co., New York. Cloth 5½x8, pages 298, with illustrations, $1.25.

This is an able, well written book by a well known missionary, but it is only in the broadest sense a missionary book. It presents a vivid and interesting picture of the City of Constantinople and discusses with intimate knowledge and statesmanlike breadth the problems of the Orient which center upon that ancient Capital of the East.

The chapter titles indicate the ground covered, and the vital nature of the problems discussed. They are: The City as the Centre of a World; The Mohammedan Question; The Woman Question; The Eastern Church; The Meeting of East and West; Schools and School Teachers; and, A Half-forgotten Agency.

Dr. Dwight declares woman is Asia's bulwark against reform, and this not because she is the slave of man so much as that man is her slave. He believes the Eastern Church to be the natural channel for the future evangelization of the East; declares commercial civilization to be the reverse of elevating in its influence; remarks hopefully upon the respect of Turks for learning, and hopes much from the press which is the "half forgotten agency."

Altogether *Constantinople and its Problems* is an extremely able, illuminative and satisfying book.

The Ruling Passion. By Henry Van Dyke, Scribner's, New York. Cloth, with illustrations, 5¼x8, pages 296, $1.50.

This is Dr. Van Dyke's latest book. It is made up of eight short stories, some of which have appeared in magazines. The "ruling passion" is, of course, love, but these are far more than "love stories." Dr. Van Dyke has taken his illustrations of the ruling passion from life near to nature and from among plain people "because," as he says, "their feelings are expressed with fewer words and greater truth, not being costumed for social effect."

Besides a modest preface, the book is introduced by "A Writer's Request of His Master," as follows: "Lord, let me never tag a moral to a story, nor tell a story without a meaning. Make me respect my material so much that I dare not slight my work. Help me to deal very honestly with words and with people because they are both alive. Show me that as in a river, so in a writing, clearness is the best quality, and a little that is pure is worth more than much that is mixed. Teach me to see the local color without being blind to the inner light. Give me an ideal that will stand the strain of weaving into human stuff on the loom of the real. Keep me from caring more for books than for folks, for art than for life. Steady me to do my full stint of work as well as I can: and when that is done, stop me, pay what wages Thou wilt, and help me to say from a quiet heart, a grateful Amen."

It is a pleasure to assure the reader that the book is not made up of pretty bathos like that, but is a manly piece of strong, honest literature.

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Blennerhassett. By Charles Felton Pidgin, C. M. Clark, Publishing Co., Boston. Cloth, 5¼x7¾, with illustrations, pages 442, $1.50.

Blennerhassett gives the title to this realistic romance of American history, but in truth the hapless Irish gentleman figures

but incidentally in the book. The real hero is Aaron Burr and the heroine his gifted and beautiful daughter, Theodosia, and the author apparently aims at nothing less than a reversal of the verdict of posterity upon that remarkable man.

Doubtless he will have, as he should have, a partial success. For, evil as was Burr's life, he has been painted blacker than he was. His foibles, and they were many, have been shown against the more correct, if colder, virtues of Hamilton. But Burr was a man of remarkable parts, and was not without redeeming virtues. His misfortunes were as great and poignant as his faults, and he met whatever fate the extraordinary vicissitudes of his life brought him with dauntless courage and unshaken fortitude.

To call his killing of Hamilton mere murder is to ignore the facts and the standards of the time. Duelling was the unquestioned last resort of men of "honor," and Hamilton, a military man as accustomed to arms as was Burr, fell in a duel in which Burr put his life to the same hazard which befell his nobler antagonist.

Judged by the standards of to-day, or of Holy Writ, the whole affair was, of course, barbarous and sinful.

* *

John Hall, Pastor and Preacher. By Thomas C. Hall, D. D., Revell Co., New York. Cloth, with illustrations, 8vo., $1.50 *net.*

A notable biography of a notable man. For thirty years John Hall, pastor of the Fifth Avenue Presbyterian church of New York, grew steadily in influence, and in that authority which a great and solid character never fails to exercise; and his death left vacant a place which is not yet filled in the religious life of America. We reserve this able and intensely interesting book for ampler notice hereafter.

* *

Tennessee Sketches. By Louisa Preston Looney, A. C. McClurg & Co., Chicago. Cloth, 4¾x7¼, pages 321.

A volume of sketches and short stories, many of which have appeared in magazines, redolent of the life of a people who have never yet come to their own in literature—the people of Middle Tennessee. Miss Murfree has done for the mountain folk of East Tennessee what Miss Looney has, in this book, begun to do for the real Tennessee—a country and a people too little known, but which have only to be known to be appreciated. It may be doubted if the world ever saw a society at once so comfortable without ostentation, so brave without swagger, so restful without indolence, or so tolerant without complaisance as the Middle Tennessee of the forty years before the Civil war. It is not that Tennessee to which this book introduces us, but to the Tennessee of to-day peopled by the sons and daughters of the men and women who

"In simpleness, and gentleness, and honor,
and clean mirth"

made the older Tennessee idyllic.

* *

On the Great Highway. By James Creelman, Lothrop Publishing Co., Boston. Cloth, 5¼x7¾, pages 418, $1.20 *net.*

James Creelman, as all the world knows, is a special correspondent whose work, in every part of the world, in war and peace, has not only brought him fame, but has also a high literary value.

The present book is made up of twenty chapters, each giving a phase of the author's world-wide experience. *On the Great Highway* is distinctly one of the interesting books of the year, and has no inconsiderable permanent historical value.

* *

The Garden of a Commuter's Wife. By The Gardener, The Macmillan Co., New York. Cloth, 5¾x8, with eight illustrations in photogravure, pages 354, $1.50.

This book is an interesting addition to the rapidly growing "garden" library of which Charles Dudley Warner's "My Summer in a Garden" was the forerunner, and "Elizabeth and Her German Garden," and Mrs. Earle's new book "Old Time Gardens," are most worthy successors.

Briefly, the title gives clue to the story. It is the story of the garden of a wife whose husband was a "commuter," or suburbanite—one of the kind described by Joseph Choate in a speech at Yonkers as having "the urbanity of Lord Chesterfield and the suburbanity of Westchester—field." Evan, the Commuter, is a good fellow, but the wife is a female prig of the most im-

possible sort. It is a great pity, for she—the writer is indubitably a woman—has briskness and writes lovely commuter's English. We gladly adorn our sombre pages with two gems of her style.

"I never before formulated how crude and narrowly cockneyfied the town life is here in the United States until I went away."

"When I retrospected later, I discovered the spiked tool was meant to unscale the artichokes."

The book, however, is of unimpeachable morality, and may be trusted to escape the Boston Public Library *Index Expurgatorius* within which was pilloried "Richard Yea and Nay," incomparably the most notable piece of literature produced in the English speaking world within twenty years. Here is her own testimony.

"When I dined from home or others came to us, I might wear the gayest, brightest gown I could concoct, but never bare my shoulders. Oh, the flaunting of bare bones and leaf lard that father and I have seen in the past when entertained by some of his summer resident patients!"

As they say in England, "really now." One's heart goes out to Evan, and "father," and Aunt Lot, and even to "Bluff," the dog. But at least this commuter's wife did not "flaunt" bare bones and leaf lard. Let us be thankful for that.

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The Quiberon Touch. By Cyrus Townsend Brady, D. Appleton & Co., New York. Cloth, 5¼x7¾, with illustrations, pages 405, $1.50.

A stirring tale of sea and land in "the days when the Great Lord Hawke was King of the Sea"; a clean, sweet story of a time in which such deeds were wrought that merely to describe them gives incident and situation more exciting than invention could supply. A grand book to read aloud by the evening lamp.

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The Family a Necessity of Civilization. By Rev. John B. Robins, D. D., Revell Co., New York. Cloth, 5x7½, pages 317, $1.25.

The author, a widely known Southern minister, treats his great theme under such heads as Married Life and Civilization; Marriage; The Purpose of Married Life; What we Think of Children and What God Thinks of Them; Children and Their Relation to the Church; Heredity; Christian Nurture, etc.

With Dr. Robins' purpose, all right thinking people are in heartiest sympathy; for that purpose is to restore marriage to the central place in civilization which belongs to it, and to enhance the sanctity of marriage. With many of his dicta, as: "A family must be the product of every marriage, or else that marriage is a failure." "How is it with the birth of the Spirit? Does the law of growth, of development hold good? It does. Spiritual powers where in the nature of a child develop just as physical ones do." "St. Paul chose as his bride the church of God," all biblically taught readers will disagree.

Not only is no one of these statements true, Scripturally, but each, and especially the second, involve the absolute denial of revealed truth.

Written with a noble purpose, the book is yet misleading and unbiblical.

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Captain Ravenshaw. A romance of Elizabethan London. By Robert Neilson Stephens, L. C. Page & Co., Boston. Cloth, 5¼x7¾, pages 369, $1.50. Illustrated.

This book, although having incidents enough and perils enough, deals neither with war nor state affairs. It contains no royal person, nor even a lord; baronets had not yet been invented. The characters are every-day people of the London of the time, and the scenes in which they move are the street, the tavern, the citizen's house and garden, the shop, the public resort—such places as the ordinary reader would see if a miracle turned back time and transported him to London in the closing part of Elizabeth's reign. In vigor, freshness and interest, *Captain Ravenshaw* is surpassed by no book of its class.

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The Chinese Boy and Girl. By Isaac Taylor Headland, Revell Co., New York. Cloth, 6¾x9, with numerous illustrations, and decorated borders, pages 176, $1.00 *net.*

This book, by the author of "Chinese Mother Goose Rhymes," is a sympathetic and intimate study of child life in China, most interestingly put. It should go into thousands of American homes.

BIBLE NOTES

FOR

DAILY DEVOTIONS.

EDITED BY

REV. G. CAMPBELL MORGAN.

JANUARY, 1902.

MATTHEW.

The Gospel of Matthew portrays Jesus as King, and is essentially the Gospel for Israel. "They were intrusted with the oracles of God" (Rom. iii. 2). "Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen." (Rom. ix. 4, 5.) This gospel, then, reveals Jesus as realizing in His person, and enumerating in His teaching the great principles which had been the peculiar deposit and glory of the ancient people. They were created a nation for the revelation of the beauty and beneficence of the kingdom of heaven on earth, and in this gospel the King is seen and heard, enunciating its laws, distributing its benefits, and laying its foundations in His life and death. In reading Matthew then, from first to last, it is as King Jesus is to be considered.

Wednesday, 1st. *Matthew i. 1 to 25.* The first verse gives the title of the genealogy of Jesus, rather than of the gospel of Matthew. This genealogy is remarkable. It is Jewish in its outlook, tracing to Abraham; yet notice how it overleaps the Jewish boundary in Rahab, and Jewish prejudice in the introduction of women. By this genealogy the coming of Jesus is connected with the history of the ancient people, and yet it is shown to be distinct from it, for He came miraculously. The system could not produce Him. He came to crown the system and transform it. So came the KING, but His name was called JESUS, for the kingdom was disintegrated and devastated by sin, and He must begin by saving His people from their sins.

From F. B. Meyer:

"He shall save his people from their sins." This is the mission of Immanuel. He came, not as the Jews expected, to break the yoke of Cæsar and reëstablish the kingdom of David; but to break the yoke of sin, and set up the sinless kingdom of God. The church has too often misunderstood the object of His advent, as though He meant simply to save from the consequences and results of sin. This were too limited a program for the Son of God. To cancel the results and leave the bitter cause; to deliver from the penalty, but not from the power; to rescue His people from the grasp of a broken law, but confess Himself unable to deal with the bad virus of the blood—this were to fail. No; dare to take this announcement in its full and glorious meaning, written as it is on the portico of our Saviour's life.

Thursday, 2nd. *Matthew ii. 1 to 23.* The kingdom was not ready for the King, so He had no reception arranged and organized by those who should have been waiting for Him. They were in rebellion. His advent was heralded by a star, and a few subject souls, of another nation than the chosen, were guided by it to the King, and, unstaggered by the poverty of His earthly surroundings, poured out their gifts, gold, frankincense and myrrh. The under world of evil was moved to its centre, and found vent through the false king Herod,

in his slaughter of the innocents. Heaven and hell were thus moved at His coming, and those on earth nearest to each in some way recognized the fact. The great crowd remained in ignorance.

From George Matheson:

Where had the star been while the wise men tarried in the city of Herod? Had it ceased to shine in the sky? Had it been extinguished when it had led them to the palace of the great king? Nay, it was still there, but they had lost sight of it; it was hidden by the streets and buildings of the world. The wise men had entered into an uncongenial atmosphere, into a scene where wisdom did not reign. They had ceased to see the glory of the vision that had led them forth rejoicing; it had been dimmed by the mist of worldliness. But now they had left the world, and the star again appeared. It had been waiting for them all along in the pure heavens, and when their eyes had lost the impurity of earth they beheld its calm light once more.

So is it ofttimes with thee, my soul, Thou criest out that the glory of other days has departed, and that the star of Bethlehem has set, when all the time it is thou that hast departed from the glory. The star has never left the sky, but thou hast lost sight of the sky. Thy vision has become bounded by the forms and pageants of what men call the great world, and thou canst not recall the glow of other days. But if thou shalt depart from the contact of worldliness thy star shall reappear. If thou shalt leave the forms and the pageants thou shalt see the calm light that made thy earth a heaven. The glory of thy East shall be given back to thee—the glory of the days when thou wert young, and when the heart of thy youth bounded as the roe. Thy star waits for thee, waits to lead thee to the manger of the Child-Christ, and when thou shalt reach the humility of Bethlehem thou shalt be thyself a child again—a child in heart, a man in wisdom.

Friday, 3rd. *Matthew iii. 1 to 12.* Here ends the old prophetic line, John being the last of the Hebrew prophets. A fitting end in the stern ascetic who roused the nation, and with vehement passion denounced their rebellion and announced the King in the words, "Repent ye, for the kingdom of heaven is at hand." The herald graphically proclaimed the nature of the King's work. Scattering and destructive; witness the fan and the fire. Purifying and constructive; witness the cleansing and the gathering. What a thrill must have passed through the Baptist as he laid his hands on Jesus for that baptism which numbered Him with transgressors, and indicated His choice of that identification, with the death it involved. Surely his consciousness of sin gave rise to the protest, "I have need to be baptized of thee and comest thou to me?"

From F. B. Meyer:

"In those days cometh John the Baptist" (R. V.). Each age has had its John the Baptist. Now St. Bernard; now Savonarola; now John Knox. With sonorous, ringing voice the herald has prepared the way of the King; "He cometh to judge the world!" John the Baptist is sadly needed to-day. Much of what we call Christianity is but Christianized heathenism. It glozes over covetousness, luxurious self-indulgence, compliance with fashion and worldliness; it admits into its high places men who thrive on the oppression of the poor; it condones the oppression of the native races, the sale of opium and spirits, the shameless traffic in impurity; it rears the ideals of the world in the place of the changeless cross of the slain Christ with its divine sorrow and blood. Ah, we need that John the Baptist chould come with his stern words about the axe, the winnowing-fan, and the fire. Nothing less will avail to prepare the way for a new coming of Christ.

Saturday, 4th. *Matthew iii. 13 to 17.* The King now comes forth from the seclusion of the life at Nazareth, where He has lived wholly within the will of God. His first public act is one of obedience to the voice of God as it speaks to His nation, He is baptized "to fulfill all righteousness." Thus He recognizes the social responsibility and graciously identifies Himself with the needs of His people. The opening heavens and the divine voice immediately follow. In Psalm ii. 7-11 is written the great prophecy. By the divine proclamation at the baptism God announced the presence of the King, and set the seal of His approval upon the years already lived. The kingly character creates the kingly capacity.

From C. H. Spurgeon:

Why needed our Lord to be baptized? It is a sinner's ordinance, Jesus is no sinner and needs no washing, no death, no burial. But He takes the sinner's place, and therefore comes to be buried in Jordan, for "thus," saith He, "it becometh us to fulfill all righteousness." It was to Christ an act of obedience. He took upon Himself the form of a servant, and being found in fashion as a man He became obe-

dient to every ordinance of God, and hence He yielded Himself to baptism. Then came the voice, "This is my beloved Son." Brethren and sisters, learn that when you are in the path of filial obedience you may expect the Spirit to bear witness with your spirit that you are born of God. If you live in neglect of any known duty, if you are willfully unobservant of any command of Christ you may expect that there shall be withholden from you the sweet assuring tokens of divine love; but if you be scrupulously obedient, only desiring to know what is the Lord's will, and then promptly to do it, not asking the reason why, nor using your own tastes, or indulging your own whims, then in the path of obedience, especially if it cost you much, you may expect to have the witness in yourself that you are a child of God.

Sunday, 5th. *Matthew iv. 1 to 11.* "Then." After the opened heavens, hell is opened. The King must not only be in perfect harmony with the order and beauty of the heavens, He must face all the disorder and ugliness of the abyss. Goodness at its highest He knows and is; evil at its lowest He must face and overcome. And so in the wilderness He stands as humanity's representative between the two, responding to the one, and refusing the other. How gloriously He won the battle, and bruised the head of the serpent. The attack was made against every vulnerable point: hunger, trust and responsibility. When these are held, there remains no other avenue through which the foe can assault the citadel of the human will. The need of material sustenance, the spirit's confidence in God, and the carrying out of a divine commission in a divine way. Every gate our Captain held, and the foe, defeated, left Him.

From F. B. Meyer:

Yesterday, the open heavens; to-day, the burning cinders of the wilderness of temptation. Then the voice of the Father owning Him as the Well-beloved; now the hiss of the tempter. Then the teeming crowds; now the desert solitude and silence, broken only by the cry of the wild beast. Then the Spirit as a nesting dove but now as a compelling force. Wherever there is the Christ-life, it passes through these same experiences. The Holy Spirit often anticipates coming trial by granting some great revelation of God; but He Who gives the one leads into the other, that the precious bestowments of God's grace may be rendered permanent.

Will you give the bread of life to thousands? You must refuse to use your opportunity to make bread for your own gratification. You cannot use your power for others and for yourself. If you elect to use it for them, you must be content to wait until the Father sends His angels to minister to you. In the meanwhile live by faith on His words.

Would you teach the magnificence of a faith that can trust God to preserve it, though it steps from the mountain brow on to thin air? You must refuse to use it for purposes of ostentation; and wait till God, not Satan, calls.

Would you win the kingdoms of the world? You must obtain them, not by methods which commend themselves to human prudence, but through the death of the cross and the falling into the ground to die. There are two mountains in the gospel; this, as it opens; that of the Ascension at its close. The valley of death lies between. But the traversing of this valley was necessary ere Christ could say, "All power is given unto me in heaven and in earth."

Monday, 6th. *Matthew iv. 12 to 25.* The King now commences His preaching, and in the same words as the Baptist had used, "Repent ye, for the kingdom of heaven is at hand." He, however, goes further than John, who could only make the announcement and point to another. Jesus immediately follows the announcement with the word spoken to individuals, "Follow me," thus claiming the position of King. That kingly word includes repentance and the kingdom. The soul that follows Him repents, and by that act enters the kingdom. The narrative shows how, in the early stages of His work, the material benefits of His kingly rule attracted men, rather than the spiritual principles He revealed. How blind men are! Had they sought only the spiritual, He would have ensured to them the material. Grasping only for the lower they lost both. Even now some are more occupied with bodily healing than spiritual health.

From C. H. Spurgeon:

"They brought unto him all sick people." You say you have little power to do good, but I think in this matter you have far more power than you dream of. You can bring sick souls to Christ. Do you ask me how? I answer, first by prayer. If you should select some one person, and lay his case specially before God in prayer and never cease your supplications till you were heard for that one, you would have

reason to attest that God is verily one that heareth and answereth prayer.

And in addition to the arms of prayer, take care that you bring him to Christ on the arms of your faith. Ah! faith is that which puts strength into prayer. The reason why we do not receive the answer to our supplications is, because we do not believe we shall he heard. If you can exercise faith for a dead soul, that dead soul shall be quickened and receive faith itself. If you can look to Christ with the eye of faith for a blind soul, that blind soul shall have sight given it and it shall see. There is a wonderful power in vicarious faith—faith for another. Not that any one of you can be saved without faith yourself; but that when another believes for you and on your account, and quotes the promise before God for you, you may be unconscious of it, but God hears and answers that faith, and breathes on your soul, and gives you faith to believe in the Lord Jesus Christ. I do not think Christians exercise enough this power. They are so busy with faith about their troubles, faith about their sins, faith about their personal experience, that they have not time to exercise that faith for another. Oh, but surely the gift was never bestowed upon us for our own use merely, but for other people! Try it, Christian man; try it, Christian woman; see whether God is not as good as your faith when your faith is exercised concerning the soul of your poor neighbor, of your poor, drunken kinsman, or of some poor soul who hitherto has defied every effort to reclaim him from the error of his ways. If we can bring souls by faith, Jesus Christ will heal them.

Tuesday, 7th. *Matthew v. 1 to 12.* In the three chapters here beginning we have the "Magna Charta" of the kingdom. This section affords a great revelation of the supreme condition thereof. Character is everything. The first word is suggestive, "Happy." That marks the divine will for man. It also announces the fact that human happiness is conditioned in character. A sevenfold happiness: First, "Poor in spirit"; second, "They that mourn"; third, "The meek"; fourth, "They that hunger and thirst after righteousness"; fifth, "The merciful"; sixth, "The pure in heart"; seventh, "The peacemakers." Such character is contradictory to the spirit of every age, apart from the kingship of God, and will result in "persecution." So the King adds an eighth beatitude, and that a double one, for those who through loyalty endure suffering.

From J. R. Miller:

"Blessed are they which are persecuted for righteousness' sake." It may be thought that to most followers of Christ now in Christian lands this beatitude can mean but little, since persecution is so rare. It is true that the days of the martyr's stake and block and of chains and dungeons for righteousness' sake are past. Yet there are other forms of persecution which if not so terrible and cruel, yet try men's souls and put to sorest test their loyalty to Christ. The world loves Christ no more now than it did when it nailed Him on the cross. Satan is no less active now in opposing the advance of Christ's kingdom than when Saul was breathing out threatening and slaughter against the disciples. It is not the spirit of enmity, but its form of manifestation that has changed. Instead of the rack, the thumb screw, the hot iron and the block, it is the taunt, the sneer, the laugh that now are the instruments of persecution. It still costs to be a faithful follower of Christ. We must still suffer persecution for righteousness' sake if we would be unalterably loyal to the truth.

Still, therefore, does this beatitude shine above the gate of life. Still is it true that we must through much tribulation enter into the kingdom of God. Still does the blessedness of the persecuted await all who would be faithful to Christ. The time will never come when the way of righteousness will be the easy, flower-strewn way. Always it will lie over sharp stones and amid thorns. But ever, beyond the pain and the cost is the shining reward for all who faint not in their trials. The sufferings of the persecuted enrich the world and glorify Christ, and those who are faithful unto death will receive the crown of life.

Wednesday, 8th. *Matthew v. 13 to 16.* Such character will result in influence, and that is the divine intention. This is marked by three figures. Salt—That is the negative to corruption, and that which prevents its progress. Light—That is the gift of guidance, so that those who have lost their way may find the path home. A City—That is the realization of social order and good government. The salt must have savor. The light must shine. The city must be conspicuous. The people who live in the beatitudes will realize this threefold law of influence. It is not enough to cultivate the antiseptic influence of salt, there must also be the gracious influence of light, and the far-felt influence of the hill-lifted city.

From C. H. Spurgeon:

"Neither do men light a candle." I like that word candle, for nowadays the candle is the smallest of all lights. We almost despise a candle, in these days of the electric light; yet small lights are useful, and tiny lamps have their sphere. God has many small lights; in His great house He has candles as well as stars, and He would not have even a small light wasted. Even the most twinkling ray of light is of God's kindling; think of that, you who cannot do more than talk to a child or give away a tract for love of His dear name. You are a little light, but if the Lord has given you even a spark of the sacred fire He means that you should shine. In this world there are many lights, but none too many. We could not spare the sun, and it would be a calamity if the smallest star were quenched. We cannot spare those modern inventions which so cheer us by turning our city's night into day; but I wot we should miss even the glowworm from its dewy haunt in the quiet lane. We cannot afford to lose a ray of light in this misty, foggy, all-beclouded sky of ours. The church and the world need all the light that has been vouchsafed, and much more. I, therefore, would press upon all my brethren and sisters who may happen to have but one talent the necessity of their putting it out to interest. Your light, my friend, may be but a farthing rushlight, but you must not hide it, for all lights are of God, and are sent with a kind and gracious purpose by the great Father of lights.

Thursday, 9th. *Matthew v. 17 to 20.* Now the King will unfold His moral code. He first recognizes the divinity of the Mosaic economy. The Revised Version has an important alteration. Instead of "Ye have heard that it was said *by* them," it reads, "*to* them," thus more clearly marking this recognition. Moses was the mouthpiece, not the author of the words of law which he uttered. This section is a most emphatic and solemn statement of the abiding force of all the great principles of human conduct, contained in the "law and the prophets." The righteousness which the King comes to make possible does not destroy the old, it fulfills, that is, fills to the full. Neither will the requirements of the new law be less exacting than the regulations of the Pharisee, they will go far beyond—exceed them, touching not only the details of externalities, but the fibre and temper of hidden life.

From Mark Guy Pearse:

"Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." Christ is come to fulfill *in us* the law and the prophets; to show us their innermost meaning, and to bring out in us their fullest life.

He is come to go down with us into the midst of those who vex and wrong us—the slow and blundering people, the quick and careless ones, the hot-tempered, who set us on fire; the clumsy, who provoke us to impatience. Holiness is in just taking His hand for strength to check our temper, and to hold our tongue. And if we have spoken harshly, that gentle hand leads us back again, and gives us courage to say that we are sorry for it, and so to be reconciled to our brother. That is the highway of holiness.

It lies along a way where evil suggestions meet us and whisper foul things at our ear, but He goes with us and we hold Him. "The Lord my strength, ... my goodness, and my fortress." Victory is ours, then! Hand-in-hand with Him, all that He has is ours. We walk in the light as He is in the light; we have fellowship one with another; and the blood of Jesus Christ His Son cleanseth us from all sin. The crucified Christ is ours most fully when we walk and talk with the risen, the living, the present Christ,—more than conquerors through Him that loved us.

It may not be clear to us what is meant by "the destruction of the evil principle" within us—"the rooting up of the remains of the carnal mind," but what of that? Do not let us stay arguing about terms and phrases, or thinking this or that kind of experience is essential. Our part is to set eye and heart on Him. We do know that hand-in-hand with Him we can overcome sin. We do know that without Him we are the helpless slaves of sin. What more need any know?

"He Who hath won thy heart
Will keep it true and free;
He Who hath shown thee what thou art
Will show Himself to thee.
He Who hath bid thee live,
And make thy life His own,
Life more abundantly will give,
And keep it His alone.
He loveth always, faileth never;
So rest on Him, to-day, forever!"

Friday, 10th. *Matthew v. 21 to 26.* The first section deals with murder. The old said "Thou shalt not kill." The new declares "Anger deserves judgment"; that is, in the Revised Version the words "without a cause" are relegated to the margin. "Raca," a term of contempt, deserves the

discipline of the highest court. "Fool," a term of insult, deserves Gehenna. Thus no room is left for murder. The supervision of the kingdom does not begin by arresting a criminal with blood-red hands; it arrests the man in whom the murder-spirit is just born. How many of us are in danger of hell-fire? Surely already we feel that the light falling from this mount of beatitudes is of rarer and more penetrating quality than the fierce glare of the mount of old. It is this light that made the cross necessary. Here we have the true X rays.

From J. Oswald Dykes:

Who of us goes clean-handed to be tried by Christ's version of the sixth commandment? Who of us can say, before His face, that we were never angry without a cause, have never vexed a heart by peevish passion, nor ever spoken the words that bite, nor nursed a dark, malignant, envious, or hateful temper within our breast? In this species of debt to one another we are all insolvent. No brother may have formally lodged complaint against us in the supreme court, or appealed for justice against our violence and wrath. But there is One Who undertakes every cause; and with Him, not with our brethren, we have in the last resort to do. And shall we risk by obduracy the sentence of that Judge? Are we in wrong against any man, and dare we travel, impenitent and unpardoned, towards death? All along the road of life there is possible for us a continual confessing and atoning and reconciling, a making up of differences, and apologizing for wrongs, and healing of hurts; and with that mightier Plaintiff behind, he who has won his brother's pardon may also be reconciled at the altar of Immanuel's sacrifice. A few more steps only; and we may stand before a bar where there is no forgiveness and from which there can be no appeal!

Saturday, 11th. *Matthew v. 27 to 32.* Of adultery, the old said, "Thou shalt not commit." The new declares, "Thou hast sinned in that thou hast looked with desire." These are the most searching words concerning impurity that were ever uttered, and in view of them the sanctity of the marriage relationship is lifted into a region full of awe. It is appalling how many have grown into flippant and blasphemous habit of thought and speech concerning these matters. It should ever be remembered that it is in this connection the Master used almost violent words about plucking out the right eye and cutting off the right hand. Of the perils of impurity of thought we do not often speak, and it is better so; yet let the heart remember the King has spoken, and no human words should be necessary after the biting, burning speech of the Infinite Purity.

From C. H. Spurgeon:

That which is the cause of sin is to be given up as well as the sin itself. Anything, however harmless, which leads me to do, or think, or feel wrongly, I am to get rid of as much as if it were in itself an evil. Though to have done with it would involve deprivation, yet must it be dispensed with, since even a serious loss in one direction is far better than the losing of the whole man. Holiness is to be our first object; everything else must take a very secondary place. Right eyes and right hands are no longer right if they lead us wrong. Even hands and eyes must go, that we may not offend our God by them. Yet, let no man read this literally, and therefore mutilate his body, as some foolish fanatics have done. The real meaning is clear enough. Lord, I love Thee better than my eyes and hands; let me never demur for a moment to the giving up of all for Thee!

Sunday, 12th. *Matthew v. 33 to 37.* Of swearing. The old—safeguarded oaths. The new—forbids. The same danger is recognized, that of taking the name of God to a falsehood, and that of perjury in any form. In the new kingdom, character will make the oath unnecessary, and therefore simple affirmation or negation will be sufficient. Note how the King guards us by showing the connection of everything with the divine. Heaven, His throne. Earth, His footstool. Jerusalem, His city. Thy head, the hairs black or white, by His will. To His mind, of necessity, all earthly things are to bear the stamp of the heavenly, and all conduct is to be regulated in relation to the Father, Whom He reveals in all majesty, as of the throne; and in all graciousness, as knowing and governing the silvering of the hair, as the years of probation bring the child nearer the home-coming. What sublimity of simplicity, and therefore the elaborateness of an oath is impertinence, and only the simplicity of yea and nay fitting in His kingdom.

From J. Oswald Dykes:

It is an unspeakable advantage for the

world, that here in the midst of our smooth conventions, our impudent puffs of trade, our sneaking fibs, our big and windy asseverations by which bluster tries to win credit for a lie, there stands now continually this King of Truth. In this true Israel, there is no guile. His open, frank, sincere eye is a rebuke to the world's duplicity. Before the world, which barely believes in truth at all, He holds up from age to age the noble and severe ideal of an earth in which man shall utter, and each man shall believe the very truth, and nothing but the truth. To those who name Him as their Lord, and who, banded in His name, profess to exhibit some faint forecast of what this earth shall be when all men own His sway, He gives but this most plain word to keep among themselves, and before the world: "Let your communication be, 'Yea, yea,' 'Nay, nay.'"

In general society, or in business, as in the commonwealth, it may not be always possible to dispense with the oath; but within the church or select society of men who have learnt the truth as it is in Jesus, it ought to be quite possible. Within the church, therefore, or new spiritual kingdom, and between men who address each other as fellow-subjects of Jesus Christ, the old law, "Do not forswear thyself," has been superseded by the deeper law, "Do not swear."

Monday, 13th. *Matthew v. 38 to 42.* Of revenge. The old said, "Insist upon your own right, and loving your neighbor, hate your enemy, and so secure your safety." The new says, "Suffer wrong and lavish your love upon all." How impossible is this save to those who, in subjection to the King, have lost their love of self. The old reckoned with self and attempted its conditioning; the new considers self as having lost its assertiveness in the sweet will of the King. To the loyal soul whose greatest ambition is the coming of the kingdom, there will always be a delight in accompanying the King on all those excursions of undeserved and unnecessary generosity which best reveal His heart. "The other cheek," "thy cloke also," "the second mile," "the constant gift," these are the methods of revenge in the kingdom, and it is no wonder that men are astonished and unbelieving, until they have known the King.

From J. C. Ryle:

If the spirit of these verses had more dominion and power in the world, how much happier the world would be than it is. Who does not know that quarrelings, strifes, selfishness and unkindness cause half the miseries by which mankind is visited? Who can fail to see that nothing would so much tend to increase happiness as the spread of Christian love, such as is here recommended by our Lord? Let us all remember this. Those who fancy that true religion has any tendency to make men unhappy, are greatly mistaken. It is the absence of it that does this, and not the presence. True religion has the directly contrary effect. It tends to promote peace, and charity, and kindness, and goodwill among men. The more men are brought under the teaching of the Holy Spirit, the more they will love one another, and the happier they will be.

Tuesday, 14th. *Matthew v. 43 to 48.* Of temper. The new temper is the outcome of the new relationship to God, and is that of love. The love, moreover, is not of that kind which "alters when it alteration finds." Its strength is to be in itself, not in the object. Enemies and persecutions are to be loved, and the power for such loving is in the fact of relationship to God. The King's claim at once tender and severe, is urged in the closing words, "Ye, therefore, shall be perfect, as your heavenly Father is perfect." Let there be no attempt to minimize the strictness of that great word. Let us rather seek to know and obey the laws of the kingdom and so realize its ideal, that of approximation to the character of God. It is only so that love will be stronger than circumstances, or answering neglect, or even death itself.

From Mark Guy Pearse:

"Be ye therefore perfect, even as your Father which is in heaven is perfect." At the beginning of this chapter there are two words that should be underlined in our Bibles and deeply graven in the memory and heart. "His disciples came *unto him.*" Unto Him. We separate the word from Him, and so we lose it. Christ's teaching is always *viva voce.* He opens His mouth and teaches us. This is the reason why the reading of the Bible and the hearing it are so often but dead and dreary forms. We forget to come *unto Him.* Then the commandment is either a wearisome utterance, or else it is a grievous burden which we strive vainly to carry, for *without* Him we can *do* nothing. But we come *unto Him.* Then the commandment is full of a tenderness and love which make it a glowing promise; and at His feet, within reach of that hand, the promise is transformed into a blessed inwrought possession.

No man may be able to tell me altogether *what* holiness is, but what of this? I know *where* it is—*just at the Master's feet.*

Sit down, sit down at His feet; look up into His face. By the height and depth, the length and breadth of the Cross, try to measure the vast purposes of His love, and the immensity of His grace to help. Then from His lips hear the words, infinitely tender and full of power: *"Be ye therefore perfect."*

Wednesday, 15th. *Matthew vi. 1.* In this verse the Revised Version has substituted the word "righteousness" for "alms," "a reading approved of, almost unanimously, by the great editors and critics" (Morrison). This is a statement of a new motive for conduct, and it is a most searching word, going to the very inner source of all actions. A thought, a reason, a purpose, precedes all deeds, and this word probes the region of that reason. To do righteousness to be seen of men, robs righteousness of its value, and those who do so have no reward with God. To do righteousness for its own sake, and because it is the will of God, is the only way to do righteousness at all. It were well for us to take time to consider this thought solemnly. To be honest because "honesty is the best policy," is to have no credit for honesty in the ledgers of heaven. To do right only because men are looking is to be unrewarded of God. The probability is that if men were not looking the exact opposite would be done, and it is that choice of the heart with which the ethic of the kingdom deals.

From C. H. Spurgeon:

Our King sets men right as to almsgiving. It is taken for granted that we give to the poor. How could we be in Christ's kingdom if we did not?

Alms may be given publicly but not for the sake of publicity. It is important that we have a right aim; for if we obtain the result of a wrong aim, our success will be a failure. If we give to be seen, we shall be seen, and there will be an end of it: "Ye have no reward of your Father which is in heaven;" we lose the only reward worth having. But if we give to please our Father, we shall find our reward at His hands. To the matter of our intent and design we must "take heed"; for nobody goes right without carefully aiming to do so. Our giving of alms should be a holy duty, carefully performed, not for our own honor, but for God's pleasure. Let each reader ask himself, how much he has done in the way the King prescribes.

Thursday, 16th. *Matthew vi. 2 to 4.* This is the application of the principle laid down in verse 1 to the subject of alms. How beautiful the thought! The secret alms, known to God, Who sees in secret. A subject of the King no longer desirous of the applause of his fellow men, quietly and secretly helps the needy, and the deed is recognized by God, and by Him is recompensed. Sir Moses Montefiore, a devout Hebrew, held it as a sacred principle of giving that the acknowledged and announced generosity had its only reward therein, and never counted in the reckoning of Jehovah. Surely this is what Jesus taught, and yet how far the children of the kingdom are from understanding it. Today take some gift and send it for God, and from God, letting no man, not even the receiver, know whence it comes. That will be generosity after the pattern of the kingdom.

From C. H. Spurgeon:

This is an advertising age, and too many are saying, "Behold my liberality"! Those who have Jesus for their King must wear His livery of humility, and not the scarlet trappings of a purse-proud generosity, which blows its own trumpet, not only in the streets, but even in the synagogues. We cannot expect two rewards for the same action: if we have it now we shall not have it hereafter. Unrewarded alms will alone count in the record of the last day.

Seek secrecy for your good deeds. Do not even see your own virtue. Hide from yourself that which you yourself have done that is commendable; for the proud contemplation of your own generosity may tarnish all your alms. Keep the thing so secret that even you yourself are hardly aware that you are doing anything at all praiseworthy. Let God be present, and you will have enough of an audience. He will reward you, reward you "openly," reward you as a Father rewards a child, reward you as One Who saw what you did, and knew that you did it wholly under Him.

Friday, 17th. *Matthew vi. 5 to 15.* Here the application of the same principle is made to prayer. Prayer is the dealing of the soul with God, and when engaged in for the purpose of attracting the attention of others to the one praying it is blasphemy. It is not wrong to pray at

street corners; what is wrong is the praying there to be "seen of men." It is better therefore to go to an inner chamber and shut the door, so that none but God may see. Then note the tenderness of the words that follow. God has not to be persuaded into giving by our much speaking. He knows before we ask. The example of prayer given is perfect. The first three petitions move wholly within the realm of the divine purpose. Man must seek first the kingdom of God. The second three voice man's probationary needs. In proportion as they are answered is man realizing in himself the first petitions, and contributing to their larger realization on earth. The whole prayer is social. The singular pronoun is absent. Man enters the presence of the Father, and then prays as one of the great family.

From C. H. Spurgeon:

This prayer begins where all true prayer must commence, with the spirit of adoption, "Our Father." There is no acceptable prayer until we can say, "I will arise, and go unto my father."

This child-like spirit soon perceives the grandeur of the Father "in heaven," and ascends to devout adoration. "Hallowed be thy name." The child lisping, "Abba, Father," grows into the cherub crying, "Holy, Holy, Holy."

There is but a step from rapturous worship to the glowing missionary spirit, which is a sure outgrowth of filial love and reverent adoration. "Thy kingdom come, Thy will be done on earth as it is in heaven."

Next follows the heart-felt expression of dependence upon God—"Give us this day our daily bread."

Being further illuminated by the Spirit, he discovers that he is not only dependent, but sinful, hence he entreats for mercy, "Forgive us our debts as we forgive our debtors:" and being pardoned, having the righteousness of Christ imputed, and knowing his acceptance with God, he humbly supplicates for holy perseverance, "Lead us not into temptation." The man who is really forgiven, is anxious not to offend again; the possession of justification leads to an anxious desire for sanctification. "Forgive us our debts," this is justification; "Lead us not into temptation, but deliver us from evil," that is sanctification in its negative and positive forms.

As the result of all this, there follows a triumphant ascription of praise, "Thine is the kingdom, the power, and the glory, forever and ever, Amen." We rejoice that our King reigns in providence and shall reign in grace, from the river even to the ends of the earth, and of His dominion there shall be no end. Thus from a sense of adoption, up to fellowship with our reigning Lord, this short model of prayer conducts the soul. Lord teach us thus to pray!

Saturday, 18th. *Matthew vi. 16 to 18.* The true reason of fasting is to be found in the opportunity it affords for a clearer vision of God, and that should ever manifest itself in new gladness of face. Sadness of face reveals the fact that the person fasting is more occupied with the act than with the ultimate intention. Mark well how the King satirized such sadness of countenance. "They disfigure their faces." How shocked some of the men who imagined their mournful aspect marked to others their piety, would be to be thus bluntly told they were disfiguring their faces. We have largely given up actual fasting, and we have lost nothing if the spirit of fasting abides, that is, the spirit that gives up anything, if by such giving up we may increase our power to commune with God, and thus increase the joyfulness of countenance with which we face all life, and reveal the peace and delight of knowing God.

From F. B. Meyer:

"Thy Father which seeth in secret." How fondly Jesus repeats these words (verses 4, 6, 18). Though compelled to live so much in the public gaze of men, His heart was always sighing for the secret place of fellowship with His Father, Who waited for Him there.

Of course, the main object of these paragraphs was to withdraw His disciples from the outwardness of the age in which He spoke, and which necessarily detracted from the singleness, directness, and simplicity of the religious life. It is impossible to perform our religious duties before men, without insensibly considering what impression we are producing, and how far their estimate of us is being enhanced. And in so far as we seek these things, the stream is contaminated with mud and silt, and becomes turbid.

We have just as much religious life as we show to God in secret—just that, no less, no more. Whatever is not wrought between thee and God, with no record but His eye, is chaff which the wind driveth away. But whatever is done for Him alone will secure His inevitable notice and reward. Dwell on that very definite assurance: *"Shall* recompense thee." There is no doubt about it. For every petition breathed into His ear; for every sigh and

tear; for every abstinence from sin and self—there will be a certain recompense, after the divine measure. Such seeds have a prolific harvest. Seek then the secret place, where prying eyes cannot follow, and curious ears cannot overhear.

Sunday, 19th. *Matthew vi. 19 to 23.* The King here warns His people against laying up for themselves earthly treasures. The Master does not say it is wrong to possess earthly treasure. He does say it is wrong to lay it up for self. We are to hold it as stewards. At best it is very valueless by comparison with the true riches. He gives us His estimate thereof. "Moth and rust consume." "Thieves break through and steal." What gentle irony is here, and what quiet contempt for the things which men hold so dear. They harbor their own destruction, moth and rust, and tempt the thieves, who take also the moth and rust, so that their gain of iniquity is doomed. It is all so poor, not worth the labor of laying up. The true treasure is that which is laid up beyond the touch of moth, and rust, and thief. Before we can have this view of things, we must possess the "single eye." Where is our treasure? This question may ever be answered by discovering the answer to another. Where is our heart?

From J. Oswald Dykes:

It is not only by a conscientious and charitable ministration of our income, but by every act of affectionate devotion to God and to His will, that we are to lay up for ourselves rewards against the heavenly state. That commendation by the Father in secret which our Lord has just been promising to every genuine worshiper, extends itself to all Christian obedience and the whole service of a faithful life. Nor is it to end in barren commendations, but to entail a rich, though as yet unknown "reward." The sum of all such rewards of grace, laid up meanwhile in the just purposes of the heavenly Judge, shall be one day the everlasting possession, the incorruptible and unfading inheritance, of the sons of God. This is for man the true riches—riches toward God; and on such treasures Jesus would have His followers set their hearts. So to earn money as in the upright labor by which we earn it to please the Father; so to save money as in the purpose and temper with which we save it to please the Father; so to spend money as in the use to which we put it and the good we do by it, to please the Father; but ever to keep it in its place as our servant and the Father's gift, a trust to be neither rejoiced in for its own sake nor squandered in its superfluity on vain personal delight, but diligently to be put to holy service in the honoring of Him and the comforting of His children; this is the attitude our Master would plainly have us hold to this needful though perilous possession. This is to turn a base thing not only to honest but even to noble use. This is to exchange earthly wealth for a heavenly treasure.

Monday, 20th. *Matthew vi. 24.* We have here another of those verses which state great principles of life, and wherever they occur they demand our serious attention. The emphasis in this verse should be on the word "serve." That word marks the true relationship existing between Mammon and the man who is given over to it. He imagines he is compelling it to serve him. As a matter of fact, he is serving it, and the service is precluding the possibility of his serving God. How many slaves of Mammon imagine they are its masters. The infinite wisdom of the King is revealed moreover in the fact that He opposes Mammon to God, rather than any other form of sin. It may safely be asserted that the service of Mammon includes all forms of evil, and is the true motive and power of all. End the love of gold and the giant evils which curse humanity to-day would be swept away almost immediately. Truly "the love of money is the root of all evil" and Mammon is the devil's viceregent.

From C. H. Spurgeon:

"No man can serve two masters." Here our King forbids division of aim in life. We cannot have two *master* passions; if we could, it would be impossible to serve both; their interests would soon come into conflict, and we should be forced to choose between them. God and the world will never agree, and however much we may attempt it we shall never be able to serve both. Our danger is that in trying to gain money, or in pursuit of any other object, we should put it out of its place, and allow it to get the mastery of our mind. Gain and godliness cannot both be masters of our souls. You can live for this world, or live for the next; but to live equally for both is impossible. Where God reigns, the lust of gain must go.

Oh, to be so decided, that we may pursue one thing only! We would hate evil

and love God, despise falsehood and hold to truth! We need to know how we are affected, both to righteousness and sin; and when this is ascertained to our comfort, we must stand to the right with uncompromising firmness. Mammon is the direct opposite of God as much to-day as in the past ages, and we must loathe its greed, its selfishness, its oppression, its pride; or we do not love God.

Tuesday, 21st. *Matthew vi. 25 to 34.* "Therefore," that is to say, all that follows is based on the principles of the foregoing verse. Anxiety concerning the things of life is slavery to those things and it is wrong, futile, and needless. There is a subject for anxiety, and that is declared in the words, "seek the kingdom," "serve God." Then note the gracious promise, "All these things shall be added unto you." Yet the fact must be remembered that the twice repeated "much more" in which the King marks the superiority of His children over fowls and flowers, does not mean that there is to be no proper forethought. The supreme superiority of these over those lies in their power to think and plan, and the argument is that beings so much better equipped should have less of care than those of smaller possibility. The warning is against worry, not work.

Selected:

"Consider the lilies, how they grow." This is one of the texts that Jesus picked up off the embroidered field of nature. He did not need to open a book and quote some great prophet or philosopher, or go far off or deep down to find something to preach about, but He could just take anything in sight, a fishing-net lying on the beach, or a bird in the air, sheep bleating on the hillside, or a flower growing on the bank, and from it draw matchless music that would go singing through the ages and never die. Everything had something to say to Him about God and man, life and destiny. Under the touch of His hand earth and sea and sky, forest, vine and flower grew luminous and eloquent with spiritual truth. More than any other teacher He found tongues in trees, "sermons in stones, books in the running brooks, and good in everything." We need to cultivate this power and habit of seeing divine meaning and beauty in all the world around us.

Wednesday, 22nd. *Matthew vii. 1 to 6.* After thus enunciating the laws of the kingdom, and bringing men into the realm of direct dealing with God, the King authoritatively sets up the standard of judgment. No man is to be his brother's judge. He cannot, first, because he can never know all the facts of the case, and further because his own need is so great that any time occupied in censorious criticism is so much taken from the all-important work of attending to his own "beam." And yet there is to be discrimination in dealing with holy things, for "dogs" and "swine" have no understanding of their value. Within the kingdom all judgment is with the King; but there must be a clear understanding of the line of separation that exists between loyalty and rebellion, and while brother may not judge brother, all the subjects of the King are to pass this judgment on the outsider, that he is not capable of receiving the things which appertain to the kingdom.

From C. H. Spurgeon:

"Judge not that ye be not judged." Use your judgment, of course: the verse implies that you will judge in a right sense. But do not indulge the criticizing faculty upon others in a censorious manner, or as if you were set in authority and had a right to dispense judgment among your fellows. If you impute motives, and pretend to read hearts, others will do the same towards you. A hard and censorious behavior is sure to provoke reprisals. Those around you will pick up the peck measure you have been using, and measure your corn with it. You do not object to men forming a fair opinion of your character, neither are you forbidden to do the same towards them; but as you would object to their sitting in judgment on you, do not sit in judgment upon them. This is not the day of judgment, neither are we His Majesty's judges, and therefore we may not anticipate the time appointed for the final assize, nor usurp the prerogatives of the Judge of all the earth.

Surely if I know myself aright, I need not send my judgment upon circuit to try other men; for I can give it full occupation in my own Court of Conscience to try the traitors within my own bosom.

Thursday, 23rd. *Matthew vii. 7 to 12.* Just as the bewildered soul is on the verge of crying out, "Who is sufficient for these things?" there comes a glorious announcement of an open treasure house. The things enjoined are indeed too hard for us in our own strength. Then "ask, seek,

knock," and in every case the promise is simple and sublime, "it shall be given," "ye shall find," "it shall be opened." We know how to give good gifts to our children, "how much more" our Father will give good things, the things of the kingdom, to them that ask. Luther called this golden rule "a little bundlet, which every man can put into his bosom, and carry about with him," containing all the requirements of the King concerning our relationship to each other. The value and force of this summary of law and prophets is that it is not negative but positive, and is only possible to those who are motived by love.

From Mark Guy Pearse:

"If ye being evil, know how to give good gifts unto your children how much more shall your Father which is in heaven give good things to them that ask him?" Are you inclined to doubt this gracious promise because of some business loss, or at some forfeited pleasure, or over some disappointment? You think your Father does not know how to give good things. Money-making, comforts, luxuries, honors—these are good things. Are they—always, and for everybody? Have you not known men who, so long as they had to work hard and earned the week's wages, were good, honest, godly men, whom it was a pleasure to shake by the hand? But there came a tide of prosperity, and it swept them away; no good henceforth to God or man. Out of the fire of these luxuries crept not one deadly serpent only, but a dozen, and fastened upon them—pride, self-indulgence, avarice, cunning.

You think *you* could manage all this "good." We children always do. But the Heavenly Father knows us too well, and loves us too much, to give us our own way. He sees the lessons we need to learn; the discipline and developing that we require. If we will but let Him, He shall give us these good things. Let your mind go out after these kingly possessions, coveting earnestly these best gifts—Faith, that makes conquerors, and God-like Love, Truth, Courage, and Endurance, and Patience, and Hope and Joy. These are the good things with which the Heavenly Father seeks to enrich us. For these He shapes the plan of our lives, and sends us forth into the teaching of every day. Let the prayer and effort be that He may have His own way with us perfectly.

Friday, 24th. *Matthew vii. 13 to 29.* Here our Lord gives His invitation to His kingdom. The entrance is through a strait gate. Character and conduct are supreme. The proof of loyalty is always in the fruit borne, never in the profession made, or the works done. A profession that is not sincere is profanation; and service rendered that is not purely motived is sacrilege. What of those who enter that strait gate, and hearing the words of the King—do them? To them is insured permanence of character no storms or waves can wreck. What of those who hearing the words disregard them? To them all building is folly for the sandy foundations of wrong motives will cause irremedial ruin in the day of testing. What wonder that the crowds were astonished at such teaching. Here ends the Manifesto of the King, the Great Charter of humanity. When presently man shall rest in perfect peace and joy it will be within the sacred circle of this unfolding of law.

From Mark Guy Pearse:

DO is the key note of the seventh chapter of Matthew. We have heard the sermon, and now it is to be done, for we *are* only what we *do:* "he that doeth righteousness is righteous." He that *doeth* the will of the heavenly Father, he and he only shall enter into the kingdom of heaven. By this we are to know false prophets, testing their doctrines by their deeds. Holiness is not in saying, "Lord, Lord"! Pious phrases, pious tones, pious looks, pious professions, count for nothing, unless there is the doing of the Father's will.

Think what real peril there is in knowing without doing. We may very easily cheat ourselves with the delusion that what is thoroughly familiar to us must have wrought itself into us. We have heard it so often, and believe it as such a matter of course, that we are quite persuaded that it must have woven itself by this time into the very fibres of our being. We speak of repentance and faith. "Of course, of course; it is wearisome to be reminded of such commonplace truths," sighs the hearer; and yet repentance and faith are not one whit the more ours because we have heard of them so often; but the hearing may have produced a substituted confidence, like the pillow of goats' hair which Michal set in place of the living David.

And this imposture, true of the most commonplace things, is at once more easy and more perilous when it belongs to a set of truths which we think of with much solemnity, almost with awe, upon which hang the tremendous issues of eternity, which we sing about in our hymns, and pray about in our prayers. The substitute for life is more apt to impose upon us when it is arrayed in the stately robes of

worship, and is set up in a devotional attitude.

Saturday, 25th. *Matthew viii. 1 to 17.* Now the King passes down from the mountain and from teaching, in order that He may bring the kingdom nearer to His people, and give them examples of its benefits. What a wondrous application of His power; leprousy, palsy, fever all fly before Him; and mark the cosmopolitanism of His giving, a leper, a Roman, and woman, all the despised of the Jewish mind. The true King sends from His own nation great gifts to those outside the usual recipients, and by His very gifts includes them all in the kingdom and thus extends its borders. Sweet mystery of the divine method, by giving He enriches Himself. That wonderful evening, when the crowds gathered, and the King took their infirmities and bare their diseases, what a radiant revelation He gave them of the power and love of His heart, and therefore of the privilege of entering His kingdom.

From George Matheson:

"Jesus saith unto him, I will come and heal him." There are some prayers which are answered only by the promise of an answer. The centurion prays for his servant that he may be healed instantaneously; the immediate response is, "I will come."

Have you and I never experienced this? We have asked something which has not at once been granted, and yet we have been made to feel that there was something more than silence. We have felt in our hearts what seemed the prophecy of an answer, a nameless, unspeakable strength which told us it would one day all be well.

My soul, do not despise thy moments of anticipation. They have no present gift to bring, but they bring the promise of great gifts to come; they have no immediate answer to thy prayer, but they will tell thee of a time when thy prayer will be answered. Thinkest thou it is a light thing to have such moments? Great men have lived on them and died on them. Did not Abraham leave his country and his father's house with no other food in his heart than the strength of a promise? Was it not that promise that helped him to climb the Mount Moriahs of life, and to meet on their summits the great sacrifices to which life is heir; he was made strong by the power of aspiration. So shalt thou too be strong, O my soul. If thou shalt set out on thy journey with the prophecy of an answered prayer, thou too shalt climb Mount Moriah with unfaltering feet, thou too with unblanched cheek shalt meet the sacrifice on the summit. The glory of to-morrow shall prefigure itself through the tears of to-day, and the song of the approaching swallows shall be heard amid the snow; all shadows vanish from that heart to which God has said, "I will come."

Sunday, 26th. *Matthew viii. 18 to ix. 1.* Now follows a time of sifting and testing. Men who would follow Him, but——. They have had their successors all down the years, as also have the Gadarenes, who, when He interfered with their illicit trading, formally requested Him to depart, notwithstanding the fact that He had left upon their shores a man, whom by His coming He had transformed from the curse of the country-side into a law-abiding citizen. Even the disciples most closely associated with Him had so little confidence they did not believe in His power unless they saw Him at work. They must wake Him to still the storm. He in grace stilled the tempest, but He also rebuked their lack of faith. Storms endured without rebuke from Him, are better than still waters with that rebuke. Oh, for the faith that rests in Him, even when He does nothing, and seems only to sleep!

Selected:

"Suffer me first to go and . . . . ." It is not that you desire wrong things; it is not that you desire to avoid right things; but you say, "Suffer me first to do the inferior, and then I shall be ready for the superior. Suffer me first to take care of myself. Suffer me first to take care of my household. Suffer me first to take care of my business. Suffer me first to look after this enterprise and then—." No! this constant habit of humbling the higher, and making it subordinate to the lower; this constant preference of the inferior to the superior, works demoralization. A man does not need to throw away his Bible, nor defy his God, nor sell his soul voluntarily. He only needs to say, "Suffer me first to do this lesser thing." The moment that is done, there will be another "Suffer me first" in its place. And so we shall put the inferior duties in the place of higher duties, and go through life, and fail at last.

Monday, 27th. *Matthew ix. 2 to 17.* The King now exercises His authority in a new way. He pronounces pardon upon a sinner, and straightway opposition is aroused. This He does because He is Priest as well as King, and of this combination men have

no cognizance. To their questioning and rebellious hearts He vindicates His authority to forgive sins, by a different exhibition of power, that of healing. The effect was instantaneous and remarkable. The multitudes feared and glorified God. To Matthew He speaks the Kingly word, and he recognizing it, follows immediately. And so He moves on, unacknowledged as King by the vast masses of men, and therefore criticized, while here and there He finds a needy soul and enlists that one, and so lays the foundations of His coming triumphs. The new kingdom is demanding new methods. This He clearly sees and declares. He cannot graft it on to the effete Judaism He finds around.

From C. H. Spurgeon:

Judaism in its degenerate condition was an old skin bottle which had seen its day, and our Lord would not pour the new wine of the kingdom of heaven into it. John's disciples were trying to emulate the Pharisees, and make common cause with them to save the old church. Jesus would have nothing to do with this project. He would have a new church for His new doctrine and for His new spirit. There was to be no amalgamation; Christianity was not to be an outgrowth of Rabbinism. There was to be a severance between Jesus, and the scribes and their school of thought; for He Who had come was resolved to make all things new.

There is rare teaching here, and guidance for the present crisis. Compromises are often proposed and we have good people, like John's disciples, who would have us conform to what they think good in things established; but we had better act consistently, and begin *de novo*. The old cloth will always be tearing, and tearing all the worse because of our new pieces; therefore let us leave the old garment to those who prefer antiquity to truth.

The mixing of wedding feasts and funeral fasts, the patching of old cloth with pieces unfulled and unshrunk, and the putting of new wine into old bottles, are all pictures of those mixtures and compromises, which cannot, in the nature of things, serve any good and lasting purpose. If we follow the rejoicing Bridegroom, let us not try to keep in with the fasting Pharisees, or the sacramentarian legalists of the day. Let us have done with the doubts which make us fast, and let us hold high festival while the Bridegroom is still with us by His Spirit.

Tuesday, 28th. *Matthew ix. 18 to 34.* The record of a triumphal progress of the Shepherd-King. A ruler, a woman ostracized by reason of her plague, two blind men, a dumb man possessed with a devil, crossed His path, and all their varied needs He met, and with strong, tender words He spoke to all some message of peace and courage. Here also the opposition of His foes manifests itself openly, and the long conflict with the forces of false religion begins. The Pharisees, madly jealous of His power, attribute it to Satan. One wonders more and more at the grace that bore with them so patiently. He does not seem at this time to have vouchsafed any answer to their awful suggestion, and yet how it must have pained His sacred heart, this wilful misinterpretation of His deeds of grace. The evil of it lay in the fact that it was intended to divert the crowds from their wonder and admiration, and stir up their fear and animosity, and this was done by the men who should have been shepherds.

From Joseph Parker:

We have amongst ourselves now special studies of special cases. One man undertakes the brain, another the heart, another the blood, it may be, another the bones and joints. This is right, amongst ourselves; for probably hardly any one man has the time, even if he had the capacity, to master with sufficient adequateness all the details and necessities of our wondrous bodily frame. But Jesus Christ said to the leper, "Be thou clean;" to the man sick of the palsy, grievously tormented, "I will come and heal him." When He went into Peter's house and saw his wife's mother laid and sick of the fever, He touched her hand and the fever left her, He put out the fire with His touch. He is no specialist, He has not a necromancer's power over any one department of human life or human suffering. His healing was fundamental and all-inclusive. He made the well-head pure, and the flowing stream was as pure as the fountain whence it flowed. It is so in spiritual matters. There is not in the church a doctor who cures lying, and another who makes a special study of drunkenness, and a third who is gifted with peculiar ability in dealing with persons of felonious disposition. There is one Mediator between God and man: He makes the heart right, and then all the accidental local diseases, with all their train of ever-varying symptoms are cleansed and utterly expelled.

Wednesday, 29th. *Matthew ix. 35 to x. 4.* This is a very important section, making as it does great statements concerning the at-

titude of the King to the crowds and the position of His people as intermediary. There is first a general statement of the fact of His public ministerial work. Then follows a declaration of the effect produced upon Him. "He was moved with compassion." This movement of His compassion is consequent upon His vision of the true condition of the crowds, "distressed" and "scattered," and, as the attitude of the Pharisees proves that they are, "sheep without a shepherd." As a result of this He calls, equips, and sends forth His disciples. No work can be done for the extension of His kingdom that is not the direct outcome of the moving of His heart with compassion. To men in communion with that compassion He first says "pray," and then "go." This is the perpetual order of the messengers and missionaries of His kingdom, Compassion, Prayer, Service.

From C. H. Spurgeon:

There are certain persons in the world who do not believe in instrumentalities, and habitually depreciate them. Our Saviour was not of their mind. He did not say, "The harvest truly is plenteous, and the laborers are few, but that matters not, God can bless a few, and make them accomplish as much as many." He believed in His Father's omnipotence, but He also believed that the Lord would work by means, and that many laborers were required to gather in a plenteous harvest, and therefore He told us to pray for them. He believed in results being proportionate to means used, and He therefore bade us go to the root of the matter practically. He would have us attach great importance to the instrumentality. He bids us know that though God could reap His harvest without men, He will not do it. Could He not bring forth a spiritual reaping machine? Modern invention has done this for the farmer, and the same idea could be carried out in spiritual things, and so thousands would be converted in an hour without human agency. But the Lord asks for no such inventions, He does not direct us to ask for spiritual reaping machines, but to pray the Master to send laborers into the harvest.

Thursday, 30th. *Matthew x. 5 to 23.* Our Lord begins His charge to these men who are going forth in His name. They are to proclaim the kingdom, and to accompany the proclamation with signs. The measure of their service is to be the measure of their receiving. "Freely." They can only give as they receive. When the receiving ceases, and not till then may the giving cease. He forewarns them of persecution, and promises them that before governors and kings the Spirit shall give them the word to speak. Men never start out on the King's business without being absolutely certain of two things. (1) That if they are faithful to Him, persecution must ensue. With the change of manners coincident with the passing of centuries, the nature of the persecution may change, but while the carnal mind is emnity against God, the messengers of His kingdom must expect misunderstanding, and misinterpretation, and persecution. (2) That no circumstances can be complex or trying enough to defeat them, if they are true to His business. He knew the whole program and pathway when He commissioned His disciples, and however new developments may startle and even stagger us for a time, our strength lies in the assurance that He knows and has taken into account every possible contingency.

From J. C. Ryle:

"Be ye . . . . wise as serpents, and harmless as doves." There are few of our Lord's instructions which it is so difficult to use rightly as this. There is a line marked out for us between two extremes; but one that it requires great judgment to define. To avoid persecution by holding our tongues, and keeping our religion entirely to ourselves, is one extreme. To court persecution, and thrust our religion upon every one we meet, without regard to place, time, or circumstances, is another.

The extreme into which most men are liable to fall in the present day, is that of silence, cowardice, and letting others alone. Our so-called prudence is apt to degenerate into a compromising line of conduct, or downright unfaithfulness. We are only too ready to suppose that it is of no use trying to do good to certain people. We excuse ourselves from efforts to benefit their souls, by saying it would be indiscreet, or inexpedient, or would give needless offence, or would even do positive harm. Let us all watch and be on our guard against this spirit. Laziness and the devil are often the true explanation of it. To give way to it is pleasant to flesh and blood, no doubt, and saves us much trouble. But those who give way to it often throw away great opportunities of usefulness.

On the other hand, it is impossible to deny that there is such a thing as a righteous and holy zeal, which is "not according to knowledge." It is quite possible to

create much needless offence, commit great blunders, and stir up much opposition, which might have been avoided by a little prudence, wise management, and exercise of judgment. Let us all take heed that we are not guilty in this respect. Our Lord Jesus does not require us to throw aside our common sense when we undertake to work for Him. There will be offence enough connected with our religion, do what we will; but let us not increase it without cause. Let us strive to "walk circumspectly, not as fools but as wise."

Friday, 31st. *Matthew x. 24 to 42.* The charge to the disciples is here continued in the same strain. All the persecution and misunderstanding will bring them into the truest communion with Him—"the disciple as his master," "the servant as his lord." This sense of comradeship with Christ in suffering is the certain cure for its smart. Nay, the very pain of suffering with Him is strangely turned into a new joy, the like of which is not found in any other way. To bear the brands of Jesus is to carry scars that fill the heart with ecstacy. Then follow words concerning God which are full of the most overwhelming terror, and these are linked with other words perhaps more exquisitely tender than any ever spoken concerning Him. "Able to destroy both soul and body in hell." "Not one of them (sparrows) shall fall on the ground without your Father: but the very hairs of your head are all numbered." With such conceptions of God who will not dare anything to serve Him? Here also are words that should cheer the feeblest of the saints, those who never preach nor prophesy. They can receive and minister to the prophets of the kingdom, and if they do so they shall receive, not a reward for helping the prophet, but a prophet's reward.

From C. H. Spurgeon:

"It is enough for the disciple that he be as his lord." When our Lord was on earth, what was the treatment He received? Were His claims acknowledged, His instructions followed, His perfections worshiped, by those whom He came to bless? No; "he was despised and rejected of men." Outside the camp was His place; cross-bearing was His occupation. Did the world yield Him solace and rest? "Foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head." This inhospitable country afforded Him no shelter; it cast Him out and crucified Him.

Such, if you are a follower of Jesus, and maintain a consistent, Christ-like walk and conversation, you must expect to be the lot of that part of your spiritual life which, in its outward development, comes under the observation of men. They will treat it as they treated the Saviour—they will despise it. Dream not that worldlings will admire you, or that the more holy and the more Christ-like you are, the more peaceably people will act towards you. They prized not the polished gem, how should they value the jewel in the rough? "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" If we were more like Christ, we should be more hated by His enemies. It were a sad dishonor to a child of God to be the world's favorite. It is a very ill omen to hear a wicked world clap its hands and shout "Well done" to the Christian man. He may begin to look to his character, and wonder whether he has not been doing wrong, when the unrighteous give their approbation. Let us be true to our Master, and have no friendship with a blind and base world which scorns and rejects Him. Far be it from us to seek a crown of honor where our Lord found a coronet of thorns.

THE NORTHFIELD YOUNG WOMEN'S CONFERENCE.

In the summer of 1893 the first Northfield Young Women's Conference convened at Northfield in response to an invitation extended by Mr. D. L. Moody to young ladies throughout the country, to gather for Bible study and Christian fellowship. This was in response to a petition that had been presented to Mr. Moody to inaugurate such a conference at Northfield, upon lines similar to the one he had already begun for young men, known as the "Northfield Students' Conference." The American Committee of the Young Women's Christian Association, consisting of a number of prominent ladies in Chicago, was invited to arrange details of the conference, also to invite delegates from their associations in addition to the general personal invitation given by Mr. Moody. The first session of the conference in 1893 demonstrated how widely the invitation was appreciated. Each year the attendance steadily increased, and last season the number of delegates was nearly six hundred.

The chief object of this work was to inspire a deeper interest in the Bible and to awaken young ladies to a fuller realization of their Christian responsibilities and privileges. For this purpose great prominence was invariably given to the platform meetings, for Mr. Moody always felt that many of the most lasting impressions made and much of the inspiration gained at Northfield was largely due to the messages brought by the men of deep spirituality and wide experience and scholarship who were selected to give addresses. Nothing, therefore, was permitted to interfere with the two daily platform meetings which—as Mr. Moody expressed it—"broke the ground for further work." Smaller gatherings, conducted by leaders of the association, were held at other times of the day.

With the growth of the conference there has been a tendency to broaden the scope of the association work, and with the limited time at their command the leaders have felt that they were hampered in their smaller conferences.

This year, therefore, the American Committee has decided to begin a new conference especially on lines of association work. The reasons which have led them to make this change are, they explain:—

"First, the date must be changed to meet the needs of our constituency.

"Second, the conference must be entirely conducted by our workers, and presided over by our leaders. We feel that this is quite imperative in the East, as in other sections of the country where we conduct summer conferences.

"Third, there must be greater flexibility of the program, ample time for association training, and for spiritual conference with individuals."

At first it was thought that the beginning of a new conference for Young Women, which would be entirely different in character from the one held at Northfield, would not in any way interfere with the continuance of this gathering. As the constituency of the Y. W. C. A. is limited to comparatively few Eastern cities and is represented in only one Eastern college it was strongly urged that the conference for the study of association methods would not in any way be considered as meeting the demand to which Northfield seeks to minister. It has been found, however, that an erroneous impression is current in certain places that the association conference is started in competition with the Northfield movement. In order, therefore, to emphatically dissipate such an impression, and to give every evidence of our best wishes for the success of the new enterprise, it has been decided

to *suspend* the Northfield Young Women's Conference for the season of 1902.

This decision has been made only after most careful consideration by the original petitioners of the conference and in the face of a strong feeling on the part of many college graduates who feel that the work at Northfield is unique and necessary. It seems better, however, to unite in assisting the new effort for the coming year than to continue the old work at the risk of making dissension among those who are not familiar with the conditions of the change, and in whose behalf both the Young Women's Christian Association and Northfield hold these gatherings.

This year, therefore, during the month of July, a school for Bible study will take the place of the Northfield Young Women's Conference. This school will be addressed by leading Bible teachers and among its more attractive features will be a daily lecture by Rev. G. Campbell Morgan, on "The Crises of the Christ." Other teachers and speakers will be announced later.

WORKING WITH BOYS.

Philip E. Howard.

II. WINNING A BOY TO CHRIST.

To work with a boy in leading him to a decision for Christ is a very different matter from working at him. It is well to bear in mind at all times that the boy himself knows the difference almost intuitively. To work *with* a boy is to enter into his own way of doing things, and into his own boyhood thinking. To work *at* him is to ignore everything but that which you presume is his need, and to take no account of the ways peculiar to himself by which he is to arrive at a knowledge of his real need. "A boy's will is the wind's will,"—and you cannot sail dead into the wind.

In order to win a boy to Christ you must know what significant phase of the character of Jesus will appeal most strongly to the boy with whom you are dealing. For a boy is not likely to adopt the grown-up error of looking at Christ through the smoked glass of argument. His vision so far as it goes will be clear, and positive, and quick. It will be a matter of no small moment to choose what phase or phases of the character of Jesus shall be brought to his view most vividly in your effort. A crown of thorns, brought from the East, was shown from the platform of a city mission school by the superintendent. Very little was said to aid in this visible demonstration of a means used in the humiliation of Jesus, but after the school session the roughest youngster in the room made his way alone to the desk.

"Say, may I look at that?" he asked.

"Yes," answered the superintendent, "and you may take it in your hands."

The boy rested the crown of thorns lightly on one hand and touched it here and there with the other. His mischief-breeding eyes were serious. He looked up earnestly at the superintendent, and lifted the crown to the platform table.

"Did He wear one like that?" asked the boy.

"Yes, very much like that, I think."

"Well, if He wore a thing like that I don't wonder He had pain!"

And the rough little boy of the streets made no mischief as he went through the crowd and out of the school that day. Here was a phase of the life of Jesus that appealed to him—a waif who was known to be brutally

handled at home. And it was always through the little fellow's knowledge of suffering that his teacher could appeal to him for Christ.

With the sophisticated intercourse of grown-folks a boy has no patience. He is direct and simple in his conversation with his companions, and he is glad when grown-folks thus deal with him. A Christian worker of experience in other lines of work attempted to talk with a bright boy concerning that boy's relation to Christ, and to indicate how, when that relation is what it ought to be, a boy may be a veritable messenger of the gospel. He drew a somewhat impressionistic word-picture of the gain that would come to a boy through a definite union with one church or another, and talked reassuringly of the safeguards of church life. He did not start with anything the boy especially understood, or desired for himself as meeting a deep and conscious need of his growing nature. And as he went on to describe how one boy might, from that vantage ground, appeal to another, the boy began to shake his head dubiously. After a few moments of dull and pointless and unboylike appeal the misguided worker stopped for breath, having made the effort he set out to make. "H'm," said the boy, "you'd never get 'em that way. You'd drive 'em off!"

On the other hand, a boy can be reached, and reached effectively, by quite another method. Christ Himself, and not the church, is the sure appeal, and the phase of Christ's character that will best do the work must be determined and used. In this lies directness and simplicity. Mr. George H. Archibald tells the story of a boy whom he reached by a method which may seem roundabout, but which was really the shortest distance between two points. He found himself alone one evening with the athletic young son of a man in whose house Mr. Archibald was a guest. They were seated in a cosy corner of an upper hall, and Mr. Archibald felt that his opportunity had come. But how should he begin?

"Carroll," said he, "how did the hockey go to-day?"

"Great game!" cried Carroll, enthusiastically. "We beat them, and a close fight it was, too!"

And then the boy rapidly told the story of the day's game to his genuinely interested listener.

"Did they play fair?" asked Mr. Archibald.

Carroll hesitated. "Not all, I think," answered the boy.

"It *is* a great game. I am very fond of it," continued Mr. Archibald. "It is interesting to see what games the boys play in different parts of the world. They are very different in hot countries and in Oriental countries, and yet some of them are like ours." He told the eager boy about some of the boyhood sports of the days when Jesus was a boy. Carroll listened closely.

"Do you think Jesus played hockey?" he inquired.

"If He did," came the answer, "I believe He must have played very well. Do you think He always played fair?"

"Yes," said the boy with emphasis, "I do. Of course He did."

And now Mr. Archibald thought he might draw nearer. "Carroll, do you always play fair?" he asked, smilingly.

The boy looked down, and then said very slowly, "I'm afraid I don't. To-day I tripped another fellow with my stick, and it wasn't really an accident."

"Carroll, would Jesus have done that?"

"No, I don't believe He would."

"Nor do I. And when we love Him we are not likely to want to do such things. Do you love Him?"

Here the door of that boy's soul swung wide so that the new spirit entered in as these two, the boy and the man, talked together—not one to the other, or at the other, but together—of the Boy and Man Christ Jesus.

It is not safe to take it for granted that a boy brought up in a Christian home has ever had the Saviour definitely presented to his view. A sad

thing in family life is the seeming inability of many parents to bring their children to a decision for Christ. Their parental care is what Dr. Bushnell calls the "ostrich nurture," for as that heedless bird leaves its eggs in the sand, there to be nurtured only by the tender care of the sand itself, so such parents seem to deal with their children, making no personal and vital provision for brooding over the lives of their young. This is a possibility that must be taken into account in winning a boy to Christ. A thousand opportunities are lost because this possibility is not always recognized.

Two young men grew into a close friendship from boyhood. One was considerably older than the other, and had something to do with shaping the life course of the younger. But no word had ever been spoken by the senior partner in this friendship to the younger as to a personal confession of Christ. Indeed, why should he have spoken? Was not his friend a son of parents noted in Christian work? Was he not a faithful attendant upon divine service? He was in the way of life as a matter of course. How easily one can be mistaken in such an assumption! There came a day when the conviction grew in the mind of the youth, who was now a man, that his boy friend needed a special word from him. The impulse was sudden. They met after the morning service in the church, and while the congregation was slowly passing out they talked as they stood near one of the recessed windows.

"Tom," said his friend, "I just wanted to say a word to you. We have been close friends in many ways, and yet I've never spoken with you about your relation to Christ. I cannot keep still about it any longer; yet I suppose you have often gone over the matter and know your own mind."

"Frank, I'm glad you have spoken to me. Honestly, I've never given this real thought. I will now, and I'll let you know."

That was the end of the conversation. When the two met a few days later, Tom had made a public profession of his faith in Christ. God is with us in these things if we only try, and He gives us many an opportunity that we fail to see, just because we do not study as we might the signs of need and the ways of meeting the needs in boy life.

TYPES OF TEMPTATION IN SCRIPTURE: ASAPH.

Rev. Handley C. G. Moule, D. D.

"As for me, my feet were almost gone; my steps had well nigh slipped." So writes (Psalm lxxiii. 2) a man who knew indeed "what sore temptations mean." We will call him Asaph, following the ancient Jewish tradition preserved in the inscription of the Psalm; "A Psalm of Asaph." These inscriptions are not properly part of the inspired Scripture. But they are very old, much older than the Christian Era. And they were written by men of a race tenacious of sacred traditions.

However, the name Asaph has no special significance for us here. It only serves to give a personal color, so to speak, to the record of the Psalm. It may just remind us that this Psalm was assuredly, in its origin, not a mere poem composed by a dreamer on human life, but the personal report of a man who had really gone through the fire, and had to tell the Church what it was like *for him,* and how deliverance *to him* was given.

Here is a totally different class or type of temptation. Not a hint appears that Asaph was tempted to violate moral purity. There are lives which are never, as a fact, tempted on

that side; his may have been one of them. Nor do we read that he was tempted through acute but tender sorrows, as of personal bereavement, like the temptation which threatened Abraham. And certainly his trial was not that of either the pleasures or the pride of life. No, it was an awful mental struggle.

The mystery of God's Providence weighed upon Asaph's mind, till he almost said, "There is no God," or at least, "There is no God Who cares." He saw bad men succeed all through life; God's providence manifestingly permitting their success, if not providing it. And he saw good men crushed with trial. He was himself, as he knew in his soul, loyal to God. In no vainglorious spirit, but in dread perplexity, he affirms that he had "cleansed his heart," and "washed his hands in innocency"; he had been jealous over his motives, and scrupulous in his conduct. Yet he had been (we know not how, but somehow) "plagued all the day long, and chastened every morning."

Asaph's case was a parallel to Job's. And both Asaph and Job represent innumerable hearts, some of them the hearts of Christians who have long served Christ; hearts into which great agony has come through mental doubt. They can no longer see the face of their Lord amidst the tremendous problems of life. Perhaps their doubts come from the side of nature, with its apparent contradictions to the thought of a loving Creator. Perhaps the trouble is from the side of human history. Perhaps it rises from some dark corner of God's Word. Quite as likely it rises, like Asaph's, from some bitter personal experience, in which the sufferer has cast about for an answer of peace, but it has seemed vain; "there is no voice," he has thought, "nor any that regardeth." We do not know the details of Asaph's trouble, nor how long it was upon him. But it was upon him long enough for "the iron to enter into his soul." "His feet were almost gone." He was ready to say that his loyalty to God was "in vain."

This was a fiery trial; a tremendous test, a very dangerous enticement, tempting him to say that God was something else than Truth and Love.

Is it not a help to note at least this, in the study of Asaph's case, that the record of it shows that the Bible "knows all about" the tortures of shaken faith? We saw this, the comfort of the recollection that Scripture was written in full knowledge of our needs, in the case of Joseph, with his totally different temptation. Do not forget it here. The very Book which perhaps you are tempted to doubt looks you in the face, as it were, and says, "I understand your distress; I have recorded cases essentially like your own; I have not anathematized them, but depicted them, and depicted their deliverance."

And now what were the main points in Asaph's deliverance? Take note of one slight suggestion first. See v. 15: "If I say, I will speak thus; behold, I should offend against the generation of thy children." Asaph, even in his agony, would not talk about it. His own faith was shaken, but he would not "offend," he would not stumble, another's faith. This was well. Loyalty to God, and to man, lay deep in that resolve; it was wounded, but living still, ready to be healed.

Then Asaph "went into the sanctuary." He did not merely brood over the riddle; he took it, as Hezekiah took Sennacherib's letter, and "spread it before the LORD." The temple, with its altar, and its holy house in the midst, was God's visible monument in Israel of His past mercies and present faithfulness. Looking at it, Asaph would say, "This place is a great historical witness to the reality of God. Had not my fathers experienced that reality in a vast deliverance, which has issued in a long history of mercy, that building would not be there. The God of that temple is alive, and is a God of grace. In the light of that thought I will think again." And Asaph did

think again. And ah, what differences may the same facts present to us when we look at them from the right side, not the wrong! Asaph looked at mystery from the right side now, from beside the living and true God, in His covenant mercies. And now he saw it in a new and true perspective.

Two convictions emerged from his new view. One, that the seeming unbroken prosperity of the wicked must be, *is,* an awful prelude to an everlasting reversal. "Destruction" is *the necessary* end of that "broad road." The Judge of all the earth will take care of that, whether we see Him do so or no. And then, the other conviction, what was it? It was that God is, in Himself, to the soul that finds Him, infinite and eternal satisfaction. He seems to rest and sun himself in that part of the answer, even more than the other. *"Neer Dee, neer Dee,"* "Only Thou, Lord, only Thou."* "Whom have I in heaven but thee? And there is not upon earth that I desire beside (in rivalry to) thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. It is good for me to be near† to God."

So Asaph was led through the valley of the shadow to the light of the Lord. So was Job led. So, long after, was Peter (John vi. 68), when so many around him were driven away by the mystery of the words of Jesus. Peter could not read the riddle, but he knew the Lord, Who could read the riddle, and he was at rest. "Lord, to whom shall we go? thou hast the words of eternal life; and we believe, and are sure, that thou art that Christ, the Son of the living God." They who are sure of that can trust, and wait, and hope, and love.

*The words of the saintly Hofacker, when found by a friend in almost a trance of adoration and joy.

†So the Hebrew is best rendered.

STUDIES IN THE EPISTLES OF PETER.

Rev. J. H. Jowett, M. A.

CHRIST SANCTIFIED AS LORD!

"Sanctify in your hearts Christ as Lord." 1 Peter iii. 8 to 15.

"Sanctify in your hearts Christ as Lord." The heart is a sanctuary. It is a place of worship. Worship is always proceeding. There is a large congregation. Who are the worshipers? Let me name a few. There are our wishes, our ambitions, our motives, our willings! All these are worshipers, bowing in the heart before some enthroned and sovereign Lord. Our dispositions are also among the crowd. All the forces of thought and feeling are mingled in the varied congregation! Go into the sanctuary of any heart, and you will find, kneeling side by side in homage and obeisance, wishes, motives, sentiments, purposes, dispositions, all bowing before some central shrine. Who is the Lord of the temple? In some temples it is Mammon! He is sanctified as Lord, and round him are kneeling the congregated thoughts, passions and ambitions, offering him incense, supplication and praise. Who is the Lord? In some temples it is the Lord of misrule. He is sanctified as Lord! Chaos reigns, and in riotous disorder the mob of tumultuous thoughts and feelings offer him noisy acclamation. Who is the Lord of the temple? In some temples indifference is enthroned. Indifference is sanctified as Lord! The atmosphere is opiated; life is a lounge; everything comes and goes in carelessness; all the worshipers are narcotized in thoughtlessness, or sunk in profound and perilous sleep. Who is the Lord

of the temple? In some temples it is the devil. Every worshiper bends in adoration of vice, reciting the liturgy of uncleanness, and every member of the congregation, every thought, every feeling, every ambition, bears upon its forehead the mark of the beast. Who is the Lord of the temple? In some temples it is the Christ. All the assembled forces and powers of the life willingly prostrate themselves in fervent and lowly worship. Every hour of the day there is a worshiper in the radiant temple! Now it is a wish, now a shaping plan, now a completed purpose, now a penitent feeling, now a gay delight—these all stoop in reverent homage before the exalted Christ, and as we always appropriate the worth of the object we worship, the bending congregation of thoughts and sentiments acquire the beauty of the Lord. The worshiping motive is chastened and refined; the kneeling wish is etherealized; the stooping sorrow is transfigured; all the reverent forces of the personality are transformed into children of light. Who is the Lord in the temple? That is the all-determining question. "Sanctify in your hearts Christ as Lord." In your temple let the Christ be enthroned. Let everything in the life be made to kneel in that sanctuary. Bring ye everything to the foot of the great white throne. Let the Lord be King! "Little children, keep yourselves from idols."

"Sanctify in your hearts Christ as Lord." That is the creative centre of the passage. All the surrounding context is resultant and consequent. This is the all-originating fountain! Around it are stretches of land, threaded with rivers which are the children of its creative springs. Let us pass from the springs to the rivers. If Christ be sanctified in the heart as Lord, if everything in the deep, secret places of the life bow before His throne, if at matins and even-song, and through all the intervening hours of the day, the endless procession of mystic forces in the soul reverently bend to His dominion, what will be the quality of the issues, what will be the striking characteristics of the life?

Are you surprised that the apostle's answer begins with an enumeration of the softer graces; *"Compassionate, tender-hearted, humble-minded?"* Did you anticipate that he would begin with attributes more majestic, more manly and commanding? Is it disappointing that the apostle should give emphasis to graces which we commonly associate with women rather than with men? I have called them the softer graces; perhaps I ought to have called them the riper fruit. The ultimate expression of the strongest tree is its sweetest and ripest fruit. The tender, exquisite color of a ripening acorn is the finest expression of the oak. Hearts of oak reach their finished achievement in the softest hues of their ripest fruit. Manliness is never perfected until it issues in tenderest grace. Therefore I am not surprised to find the apostle giving prominence to the finished and ripened attainments in sanctified life. What, again, are their names?

"Compassion!" The range of a man's life is just the range of his compassions, which is only another name for the range of his correspondences. Death is just the destruction of all correspondence. The dying lose correspondence after correspondence; nerve after nerve, and sense after sense collapse; communications are slowly broken; and by gradual paralysis and benumbment all correspondences end. The measure of my life is determined by the quality and quantity of my correspondences. This is true of the life of the flesh. It is true in the realm of the mind. How much am I in touch with? What is the range of my interests? What are my correspondences? It is true in the domains of the soul. How much do I live? That depends upon my compassion, my responsiveness, my "correspondence." What is the extent of my fellow-feeling? What is my power of apprehending and realizing my brother, and by the ministry of an unveiling imag-

ination planting myself in the heart of his interests and estate? That is one of the rarest attainments in the sanctified life. The Lord refines His disciples into compassionateness. He indefinitely enlarges their correspondences. He endows them with sensitive passion, with profundity of feeling. "Deep calleth unto deep," and they maintain fruitful fellowship with the joys and sorrows of their fellow-men.

"Tender-heartedness." That carries one a step further than compassion. Tender-heartedness is more than correspondence; it is gentle ministry. It includes the service of the tender hand. It not only feels the pains of others; it touches the wounds with exquisite delicacy. Even the pitiful man can be clumsy. Six men may have the sympathy, but only one of the six may be able to touch the wound so as to heal it. The Lord will add a gentle hand to our compassion. He will take away all brusqueness, all spiritual clumsiness, so that in the very ministry of pity we may not "break the bruised reed, nor quench the smoking flax."

"Humble-mindedness." Surely that adds a still richer bloom to the heavenly grace! The Lord will not only give us a heart of compassion; it shall be compassion rid of all brusqueness; it shall also be purged of all superciliousness and pride! It shall be "humble-minded." My brethren, even pity may wear some of the garments of pride! There is something bitter and offensive in all compassion which moves in patronage. The Man Whose "compassions failed not" was "meek and lowly in heart!" Pity is petrifying when it comes from pride; it is soothing and healing when it flows from the humble mind, and this is the perfected grace of the sanctified life.

"Not rendering evil for evil, or reviling for reviling, but contrariwise blessing." Surely that is perfection of compassion! Compassion may go out on chivalrous errands with sensitive hands and lowly mind, and may meet with ingratitude and angry rebuff from those whom she seeks to serve. When the one we have been compassionately nursing turns and reviles us, and treats our ministry with contempt, how easy it is to become sour and hard, to return reviling for reviling, and to throw up the knightly service with disgust. But the Lord will so perfect the compassion that even in the midst of reviling it will continue in "blessing," and in atmospheres of ingratitude and contempt will toil on in the ministry of "healing them that are bruised." What say you now to these softer graces, these riper fruits of the sanctified life? Are they not a resplendent issue? He who continually, in his heart, sanctifies Christ as Lord, becomes possessed by a compassion which moves in delicate sensitiveness, and in humble-mindedness, and which remains sweet and persistent in hostile atmospheres of murmuring and contempt.

Now let us turn to the sterner products of the sanctified life. Let us turn to the hearts-of-oak of which the graces we have glanced at are the perfected fruit. Let us contemplate the severer virtues, the more commanding strength.

"Zealous of that which is good." That sounds suggestive of strength! "Clarify your conception of duty! Get it clearly in your eye! Set the good firmly before you! Then be zealous!" Such is the strong, definite virtue which is the fruit of the sanctified life. "Zealous of the good!" You will get the native energy of the word "zealous" if you recall its kinsman "jealous." It is significant of consuming eagerness and ceaseless vigilance. It is suggestive of burning passion. There towers the "good!" The "zealous" soul confronts it, not with faint and timid aspiration, but possessed by a blazing and driving ambition! The strength of his passion is the measure of his defence. You may play tricks with a candle-flame; you must give margin to a bonfire. You may trifle with the luke-warm; who would try it on with the zealot?